

A Short
EXPLANATION,
OF THE
EPISTLE
OF
PAUL
TO THE
HEBREVES.

By DAVID DICKSON,
Preacher of the Gospel of Iesus
Christ, and Professor of Divinity
in the University of *Glasgow*.

CAMBRIDGE,
Printed by *Roger Daniel* for *Francis Eglesfield*, and
are to be sold at the *Marygold* in *Pauls Church-*
yard. 1 6 4 9.

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CAMBRIDGE:
Printed by Peter D. Collier, at the University Press,
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1794.



TO THE
READER:

Christian Reader,

BEfore the time that something of mine did passe the *Presse*, without my knowledge, or allowance, I did not minde to come abroad in this Learned Age, wherein many, more able Men than I am, doe keep silence; my Furniture being fitter for my present Charge, than for more publicke Edification, in my judgement; and my Employments so frequent, as my spare time is little, for farther extent of what the *Lord* hath bestowed upon mee. But, since that time, my just Feares, from apparent grounds, that numbers of my *Sermons*, which were rudely, and popularly, delivered, (as thrice, or foure times preaching a weeke, might yeeld) and taken from my Mouth, as it was possible to overtake the current of

A 2 running

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running speech; the judicious Writer making what he had overtaken, to cohere, the best he could; and Copies going from him, to many, with numbers of Faultes, and mistakings of the Transcribers; I being unable to revile, (for straitnesse of time) any thing which was written by them, first, or last. My just Feares, I say, that these should come to thy Hands, rude and faulty, as they are, made me willing rather, when God should grant me leasure hereafter, to draw up, in short, the points of Doctrine delivered by me in these Sermons; that thou mightest have a twenty, or thirty of them, or moe, possible; in the bounds and price of one at large.

With this passage of Gods providence, another hath concurred, to draw forth this peice unto thy view in the meane time, which is this: When I considered, how largely God hath provided *Helps*, for understanding of holy *Scripture*, by large Commentaries, and sweet Sermons, especially from His Church in *England*; whereby increase of Knowledge is given to the Learned, and such, whose means to buy, and leasure from their calling to read, and victory over their own layfinesse, for taking pains, doth concur with their capacity, for making use of this the *Lords* Liberality; I have often requested the Father of Lights, To help such as either could not, or else would not, profit themselves by that, which is already granted in His Bounry, by some short, and plain manner of writing; whereby the weaker judgements might be supported, and all Excuse taken away from the witty Sluggard, and such whose worldly Employments,

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ments, and great Affaires, have seemed sufficient Reasons, to excuse their negligence, and the small and naughty matters of their own Salvation, and the Kingdome of *Heaven*, and Evidences thereof in *Scripture*.

And, to this purpose, I have been very instant, with the Godly-Learned of mine acquaintaunce, to take this matter in hand; and, to divide, amongst them, the hard parts of *Scripture*, at least; that this work might be done by the hands of many, which could not be done by one. I found their approbation of my desire, and inclinable Willingnesse, to put hand to work also. But, some of them, for the weight of their ordinary Charge, some of them for age, and infirmity of body, some of them for their hands full of the *Lords* work in another sort, could not adventure to be straitly ingaged in the work. Where thorow I was forced, either to forsake my Desires, which daily were kindled within me more and more; or else, come forth with something, of this kinde, as might be; and seek amongst my Readers, some to take this Matter to heart; and, to doe therein, as the *Lord* should enable them, by themselves, or by others.

I have made choyse of this *Epistle*, which is a piece of hard Meat, in the estimation both of the *Apostle*, the writer thereof, (*Chap. 5, and 6.*) and of *Peter*, giving his judgement of it, (*2 Pet. i. 15, 16.*) That if I should attaine any part of mine intent in any measure, in so hard a place, I might encourage others, to take in hand a more easie part of *Scripture*, with more hope of success.

To the Reader.

The *Summe* of each *Chapter*, or the *Contents*, do stand instead of *Analysis*; and, in some places, of a *Paraphrase*. The *Text* doth follow, *Verse* by *Verse*. The exposition of the *Verse*, serveth for grounds of *Doctrines*, which *Doctrines*, following upon the groundes, are joyned, most part, with the Note of Collection [T H E N .] Plurality of *Doctrines* from the ground, or from the *Text* where the consequence is easie to be perceived, is distinguished by figures, according to their numbers. Terms of Art I have eschewed, because I would be plain to all. I have spared all enlargement of the *Doctrines*, which I could spare; leaving them as grains of Seed, to get their growth in thy mind, by Meditation, which is necessary for such as love to make use of this sort of writing; because I would be short. The speciall handling of such Passages, as the Apostle citeth out of the Old Testament, I have left to their own proper place. Quotations, for confirmation of my *Doctrines*, drawn from the ground, I have spared also: Because, I judged, If the *Doctrine* was pertinently collected from the ground, the *Text* in hand was sufficient confirmation. And if it be not pertinently collected, I am content that thou passe by it, and take only what is pertinent. A quotation could prove the *Doctrine* true; but not prove it pertinent: and so not serve my purpose. Many more, and more pertinent Consequences, the Learned will find, which I have not observed: but not for the Learned, or such as are able, and willing, to make use of larger Writings, do I intend this present.

Therefore,

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Therefore, do not look how much thou dost misse, which might have been said ; but what in the first frame of this mould could be done , in such brevity. Which mould, I trust, the Learned shall help, if it please the Lord to stir them up, to take this matter in hand. I have pressed, singly to point out Truth, without *Partiality* ; not wresting the Text, to reach a Blow to any man. And what thou shalt make of this present Piece, I am not carefull, if I can obtain thereby, that more able Men may be set on work, to do what I intend, but cannot do.

If the precious Jewell of the *Scripture* may be more esteemed of, and made use of, which is more necessary for our Soules, than the Sun in the Firmament is for our bodies ; and, the greatest gift, next after our Lord *Jesus* down sending amongst us, that ever the World saw. If I may by this piece, I say, be an Instrument, to stir up any to the love of searching the *Scriptures*, I have not lost my pains, whatsoever shall become of this little Book : Whereunto I have solicited for no Patronage under Heaven, but thy Christian Good-will to my Ayme, to have our Lord the more honoured, in the sound Knowledge, and right use of His *Scripture*.

I am confident, that thou wilt easily judge with me, That the proud, and prophane Despisers of God are worthy to perish, amongst his Enemies: but consider, and judge again ; If prophane Despisers of holy *Scripture*, who disdain to read, or obey, what God commandeth therein, be not to be ranked in the same Roll. For God draweth so nigh unto us in his Word, speak

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ing unto us, as a King unto his Subjects, or a master unto his Servants, that the obedience, or disobedience which we give to His Speeches, resolveth directly, and immediately, upon *God himselfe*. For what is it else to hear, and believe, and obey *God*; but, To hear, and believe, and obey His Speeches? And, what is it, not to take notice of *God*, to despise, and disobey *God*; but not to take notice of his Speeches, not to read his Writings, and not to care for any thing that He commandeth, promiseth, or threatneth? Therefore hath the *Lord* written the great things of his Law unto us, even to be a Touch-stone, not only to try all mens Doctrine thereby, but also to try all mens disposition towards Himself; and how they stand affected to His Honour, whether as Foes, or as Friends. For, What readier way is there, to get evidence of a man destitute of the Knowledge, Faith, Love, Fear, and the rest of the parts of the Image of *God*, than to find him destitute of the Knowledge and Love of the *Scriptures*? What surer Sign of a man, who for the present is enemy to *God*, and to the enlargement of His Gracious Kingdome, than to find him traducing the perfect Law of the *Lord*, and marring, to his power, the free course of the *Scriptures* light, which is the Scepter of *Christ's* Kingdome? Again, What surer Sign of a Child of promise, begotten of *God*, than to see him, with *David*, *Psal.* 119, making more of the *Scriptures*, nor of a Kingdome; and powring out all his Affections upon it, as upon the nearest Meati whereby *God's* Spirit may be conveyed into his soul, for perfecting of Holiness; and the readiest Chariot, to carry up his spirit, to dwell in *God*, for perfecting

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perfecting of his happinesse.

We shall finde also, answerable to Gods purpose of trying men by His Scripture, His Wildome, giving due meeting unto men, as they do make use of His Scripture. Do they not read it? or do they read, and not consider it? Do they not weigh, what is imported by it, in sense and meaning? It fareth with them, as with those to whom Christ said, *Mat. 22. 29. You erre, not knowing the Scriptures, nor the power of God*. Do they not love it? Behold their Plague, *2 Thess. 2. 10, 11, 12. Because they received not the love of the Truth, that they might be saved; for this very cause, saith the Text, God shall send them strong delusion; that they should beleve a Lie, that they might be damned.* Do they not steadfastly beleve, what they learn in Scripture? In Gods judgement, with the foolish, and unstable, they are suffered to wrest the Scriptures, to their own destruction, were they never so great wits, *2 Pet. 3. 16.* Do they not study, to give obedience unto the known Truth of it? He dealeth with them, as with *Israel*, *Psal. 81. 11. My people would not hearken unto my voyce, and Israel would none of me.* (He counteth himself rejected, because his Word was rejected.) But what followeth, *vers. 12. So I gave them up, unto their own hearts lust: and they walked in their own counsels.* But to such as will be Christs Disciples indeed, Students, seeking to grow in knowledge, beleife, and obedience of his Word: seeking to love him, and keep his sayings, he promiseth, (*John 14. 26.*) to send unto them, *The Spirit of truth, the Comforter, the holy*

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holy Ghost, to teach them all things: That is, to perfect their knowledge; more and more, by his Spirit, to fill their hearts with joy and comfort, according to his Truth, and to make them holy, more and more.

And why are all these styles given? Even to shew, that such as will have Christs Spirit to work any of these, must seek him to work all of these joyndly, or not to have him for working any of them at all. Neither comfort without truth, nor comfort without Holines. The same is it which Wisdom crieth: *Prov. 8. 34-35. 36. Blessed is the man that heareth me; watching daily at my Gates; wayting at the Posts of my Doors: For who so findeth me findeth life; and shall obtain favour of the Lord. But he that sinneth against me, wrangleth his own Soul, all that hate me, love death.*

Therefore how thou doest hate Death, and love thine own Soul, how thou standest affected towards God, and the fellowship of the Comforter, the holy Spirit, the Spirit of Truth, and towards the enlargement of the Kingdome of Christ; let thy affection towards the Scriptures, more abundant dwelling in thy self, and for the Scriptures more free course amongst others, bear witness.

Fare-well.



The Epistle of
PAUL
TO THE
HEBREVVES.



When Peter wrote his second Epistle to the scattered Hebrews, there was extant an Epistle of Paul, to those same scattered Hebrews also, received in the Church, for a part of Canonical Scripture, and distinguished from Pauls other Epistles, 2 Pet. 3. 15, 16. Therefore amongst other reasons,

this may be one, to make us think this Epistle must be it. For is it without reason to think, that the Churches should be negligent in keeping such a Jewel, commended unto them by the authority of two chief Apostles; or lose Pauls Epistle, and keep Peters; which maketh mention of it.

The sum of the Epistle.

BECAUSE the Hebrews were hardly drawne from the observation of Levitical Ordinances, unto the simplicity of the Gospel, and in danger of making Apostacie from the Christian faith,
by

by persecution, the Apostle *Paul* setteth before their eyes the glory of *Jesus Christ*, in his person, far above men and Angels; by whose ministry the Law was given, not only as God, *Chap. 1.* but also as man, *Chap. 2.* and in his Office above *Moses*, *Chap. 3.* Threatning them therefore, if they should misbelieve *Christ's Doctrine*, *Chap. 3, 4.* and above the Leviticall high-Priest, *Chap. 5.* Threatning them again, if they should make Apostacy from him, *Chap. 6.* yea above all the glory of the Leviticall Ordinances; as he in whom all those things had their accomplishment, and period of expiring, *Chap. 7, 8, 9, 10.* Threatning them again, if they should not preserve in the faith of *Christ*: unto which perseverance, through whatsoever difficulties, he encourageth them, by the example of the faithfull before them, *Chap. 10, 11.* and by other grounds of Christian comfort, *Chap. 12.* That so in the fruitfull obedience of the Gospell, they might follow upon *Christ*, seeking for that City that is to come, and not for their earthly *Hierusalem* any more. *Chap. 13.*

The summe of Chap. I.

IF you shall make comparison, O *Hebrewes*, the ministry of the Gospell shall be found more glorious than the ministry of the Law: For the manner of Gods dispensing his will before *Christ* came, was by part and part, and subject to his own addition: not after one settled manner, but subject to alteration, and by the ministry of men, the Prophets, *Verse 1.* But now he hath declared his last will gloriously, by his own Son, God and Man in one person, *Verse 2, 3.* who is as far above, not only the Prophets, but the Angels also, as the native glory of his Person and Office, is above theirs, *Verse 4.* For he is of the same substance with the Father, *Verse 5.* and partaker of the same worship with him, *Verse 6.* The Angels but servants to him, *Verse 7.* He is eternall God, and King over all, *Verse 8.* and in regard of his Manhead and Office, filled with the Spirit, *Verse 9.* Yea he is Creator, unchangeable, and everlasting, *Verse 10, 11, 12.* Joyned with the Father, in the government of the world, *Verse 13.* The Angels but servants, both to him, and to his children, *Verse 14.*

CAP. I.

The doctrine contained in Chap. I.

Verf. 1. God who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets.

Albeit the Apostle was willing, that these Hebrewes should understand that this Epistle came unto them from him, as appeareth Chap. 10. verf. 34. yet doth he not prefixe his name in the body of it, as in all his other Epistles; that by the prudent dealing of these faithfull Hebrewes; as we may thinke, others who kept prejudice against his person, might be drawn on, to take notice of his Doctrine more impartially, and know his name, after they had tasted of the truth from him, in a fitter time. Whence we learn, 1. That it is lawfull for godly men, to dispose of the expression of their names in their writings, as they see it expedient. 2. That it is not much to be inquired, who is the Writer of any purpose, till we have impartially pondered the matter written. 3. That it is not alwayes necessary, that we should know the name of the Writer of every part of Scripture: for the authority thereof is not from men, but from God, the Inspirer thereof.

1. *He saith not simply, The Prophets spake, but God spake to the Fathers, by the Prophets.* Then, 1. God was the chief Doctor of his own Church, from the beginning. 2. And what the Prophets conveyed from God, to the Church, by Scripture, as it is called here the speaking of God; so it is to be accounted of still, and not as a dumb letter.

2. *He saith, God spake at sundry times. By many parts, as the word importeth; now a part of his will, and then a part farther; at another time yet a part farther.* Then, The Lord was in the way only, of revealing his whole mind to his Church, before Christ came, letting forth light, by little and little, till the Sun of righteousness, Jesus Christ, arose, and had not told his whole will. 2. And for this reason; the Jewish Church was bound to suspend her determination of the unchangeableness of her Levitical service, till the Law-giver spake his last word, and uttered his full mind, in the fulnes of time.

3. *He saith, before Christ came, God spake in divers manners.* Not revealing his Will after one manner; but sometimes by diverse voice,

voice, sometime by vision, or dream, or inspiration, or Urin and Thum-
 inum, by signes from Heaven, by types, and exercise of shadowing Ce-
 remonies. Then, No reason the Jewes should stick so fast to the
 ordinances of Levi, (they being instituted in the time of the al-
 terable courses of the Churches pedagogy) as not to give way to
 the abolishing of them by the Messias: Which to show, is a part
 of the Apostles main scope.

Vers 2. Hath in these last dayes, spoken unto us, by
 his Son; whom he hath appointed Heir of
 all things: by whom also he made the
 worlds.

1. *He saith, God who spake to the Fathers, hath spoken to us.]*
 Then, The same God, who is Author of the Old Testament,
 is also Author of the Doctrine of the New Testament: and the
 Church of old, and now, is taught of the same God; that the
 faith of the Elect might depend upon the authority of God only,
 both then and now; and not on men.

2. *These are called the last dayes.]* Then, The fulnesse of
 time is now come: The law-giver of the Church hath spoken his
 last will: His mind is fully revealed; settled course for the faith,
 and service of his Church, is taken; after which no new alterati-
 on of his constitutions is to be expected.

3. *He saith, God spake to them by the Prophets, but hath spoken
 to us by his Son.]* Then, 1. As the Son is above the servants, so
 is Christ above the Prophets. And no reason, that the Jewes
 should think so much of Moses, and the Prophets, as for them, to
 mis-regard Christs Doctrine, and stick to the Leviticall Service,
 under pretence of estimation of the Prophets. 2. The glory
 of the Gospel, is greater then the glory of the Law. 3. The glory
 of the ministeriall calling of Preachers of the Gospel, is by so
 much the greater, as it hath the Son of God first-man in the
 Roll thereof; as first Preacher, and Prince of Preachers.
 4. Christs Sermons are all of them directed unto us: and so
 much more highly should the Doctrine of the Gospel be esteemed
 of, by us,

4. *In describing Christ, he saith, the Son is Heir of all things:*
that is, He hath received a Domination over all creatures, from the
Father;

Father; that as He is Lord over all [so is Christ.] Then, 1. Christ is Heir of all things in the Church also, Lord of the Sabbath, and of all the service annexed to it, to whom it is lawfull to chop and change the Leviticall Ordinances, at his pleasure. 2. And Heir of all the Prerogatives and Promises; made to the Jewes, or others, through whom only, as the righteous owner of all things, both Jew and Gentile must seek and keep right to what they have, or can claim: And therefore it beloveth the Hebrews to enter themselves Heirs to their priviledges by Christ, or else to be disinherited.

5. *He saith, God by his Son, made the world.]* So he calleth the world, for the variety of times, and ages, and flocks of the creatures, one succeeding another. Then, 1. Christ is God, Creator of all things. 2. He is a distinct person from the Father; by whom the Father made all. 3. That which the Father doth, the Son doth the same; yet so, as in order of working, the Father is first, and the Son is next; working with, and from the Father.

Verse 3. Who being the Brightnesse of His Glory, and the expresse Image of His Person, and upholding all things, by the Word of His Power, when He had, by Himself, purged our sins, sitteth down, on the Right Hand of the Majesty on high.

In describing Christ, he useth borrowed similitudes: for what proper word can be found, to expresse so great a mystery? And what can we conceive of his Godhead, but by resemblance? Yea, he useth more similitudes then one; for it is but little we can conceive of him by one: and what we might misconceive by too hard pressing of one similitude, by another is corrected; and so our conception helped.

1. *Christ the Son, is called the brightnesse of his fathers Glory.]* The similitude is borrowed from the Sun beams. Then, 1. As the Father is glorious, so is Christ his Son glorious, with the same glory. Therefore 1 Cor. 18. He is called the Lord of glory. 2. As the beams of light have their originall from the Sun, so hath Christ his originall of the Father, and is inseparable from him:

him: for, as the Sun was never without its light, so neither was the Father ever without the Son; but coeternally with him. 3. As the Sun is not manifested, but by its own brightnesse; So the inaccessible light of the Fathers glory, is not revealed to the creature, but by the Son.

1. *Christ is called, the expresse Image of the Fathers Person.] The similitude is borrowed from a Signess impression, which representeth all the lineaments of the Seal.* Then, 1. The Father is one person, and the Son is one other person of the Godhead, having his own proper subsistence distinct from the Father. 2. The Son resembleth the Father, fully, and perfectly; so that there is no perfection in the Father, but the same is substantially in the Son: As the Father is Eternall, Omnipotent, Omnipresent, infinite in Wisedome, Goodnesse, Mercy, Holinesse, and all other Perfections; So is the Sonne Omnipotent, Eternall, and all that the Father is. 3. Whatsoever perfection we can perceive in Christ, shining in his Manhead, or Word, or Works, the same we may conclude to be in the Father also; whose resemblance, and expresse Image he is. Finde we Christ good and mercifull, loving and pittifull, meek and lowly; nor abhorring the most vile and miserable, whether in soule or body, that cometh unto him for relief, we may be assured, that such a one is the Father; and no otherwaies minded to such as seek unto him through Christ.

3. *Christ upholdeth all things, by the word of his power.] Then,* 1. The preservation of the Creatures, as well as their creation, is from Christ. The Father upholdeth all, so doth the Son. 2. What he doth, he doth as omnipotent God, by his Word, without trouble or burthen. As he spake, and all was done; So he, but by his Word commandeth, and all standeth fast. And this his Word is nothing else, but his powerful Will, ordaining things to be, and continue; and powerfully making them so to be, and continue, so long as he will.

4. *CHRIST by himself purged our sins. To wit, by bearing our sin upon his body on the Tree, 1 Pet. 2.4.] Then,* 1. Our sins are a filthinesse, that must be purged. 2. The satisfactory cleansing of our sins, is not a thing to be done by mens meritorious doings, or sufferings; but already done, and ended, by Christ, before he ascended; and that by himselfe alone, all creatures being sealed. 3. He that upholdeth all things, by the Word of his own power; and he that purged our sins, by his own blood, is but one selfe

self same Person; God and Man is He in one person.

5. CHRIST *sate down on the right hand of the Majesty on high.*] *That is, when Christ had cleansed our sins by his death, he ascended to Heaven, and possessed himself as Man, in the fellowship of the same Glory, which as God he had before the World was, Joh.*

17. 4. 5.

Then, 1. The Son is joyned in the fellowship of the same Glory with the Father, as well in his Manhead after his Resurrection, as in his Godhead before his Incarnation. For, though the glory of Christs Godhead was hid, for a while, by the sufferings of his Manhead, yet was it not abolished, nor in it self abated thereby: but the Manhead first assumed unto the unity of Person with the Godhead, that our Ransome might be rich; and then, to the union of the same Glory, that the Redeemer, after the Ransoms paying, might be altogether glorious.

2. Seeing he that hath cleansed our sins, is so glorious a Person, all the means of his cleansing us, how base soever, such as were his Hunger and Thirst, his Poverty and weakness, his shamefull and painfull Death, should be glorious in our eyes also.

3. Majesty, and Magnificence, and Grandour, properly so called, is the *Lords*. The highest excellencies of the creature, are but sparks of his Majestie, and weak resemblances only, albeit their earthly glory often hold mens eyes so, as they forget the *Lords* Greatnesse.

Vers. 4. Being made so much better then the Angels, as he hath by Inheritance, obtained a more excellent Name then they.

1. He proveth Christ to be greater then the Angels, because his Name is more excellent then theirs.] For they are called Angels, and he Gods Son: which he is said to have by inheritance as due to him, both as God by eternall generation, and as Man by assumption of our nature in unity of one person; according to which he is not the adopted, but naturall Son of God: *Filius natus, non filius factus*, Then God giveth not idle titles: as God calleth things, so they are, or are made to be. Christ, as God, is called Gods Son, because by eternall generation he is so: as Man he is called Gods Son, because by assumption of the humane nature unto the personall union of his Godhead, he is made so to be.

2. As farre as Sonship is above servile employment, as farre is

Christ more excellent then the Angels.

Vers. 5. For, unto which of the Angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.

1. He proveth this point by Scripture, Psal. 2. 7. 2 Sam. 7. 19. and putteth them to impropbation of his Doctrine by Scripture, if they could.

Then, 1. In the Primative Church, in matters of Religion, all Authority was silent, and Divine Scripture spake, and determined questioned points of Truth. 2. The Apostle counted it sufficient, to bring Scripture for his Doctrine; and permitteth no impugning of it, but by Scripture.

2. *Onely of Christ saith God, I have begotten thee.]*

Then, 1. Howsoever God hath many Sons by Creation, by Office, by Grace, and Adoption; yet, a Son by Generation, a native Son, hath he none, but Christ. 2. Christ is of the same nature, and Essence, with the Father, consubstantiall with him; because begotten of him, in himself, without beginning; the Son being eternally in the Father, and the father eternally in the Son, of the self-same Nature, and Godhead.

3. *This day have I begotten thee.]* Being understood of Christ, according to his Godhead, signifieth the Fathers timelesse, eternall, perpetuallly constant, and present generation of his Son, in himself. being understood according to his state, in his man-head, it signifieth the Fathers bringing forth of the Son, to the knowledge of the World, and declaring him to be Son of God, with power, by his Resurrection from the dead, Rom. 1. 4. These places, it is true, were spoken of David and Salomon, as Types of Christ, typically, in a slender resemblance, Psal. 2. 7. and 2 Sam. 7. 19. But the body of the Truth aimed at, and signified, was Christ resembled by them, as here we see. Whence we learn, that typical speeches in Scripture, have not their perfect meaning, neither can be fully expounded, nor truly understood, till they be drawn to Christ, in whom they have their accomplishment, and of whom they mean to speak, under the name of the Types. And therefore neither could the old Church of the Jewes, nor can we get comfort in any of them, till Christ,

in

In whom all the Promises are *Yea* and *Amen*, be found included in them.

Verf. 6. And again, when he bringeth in the first begotten into the world, He saith, And let all the Angels of God worship him.

1. He saith, *that is*, the Father saith, Psal. 97. 7. Then, The Scripture which elsewhere is called the Speech of the Holy Ghost, is also the speech of the Father.

2. He bringeth in his first begotten into the World.] Then,

1. The Father is the Author of Christs Incarnation, and of his Kingdom amongst Men, and of divine Glory given to him in his Kingdom. 2. Christ is the Fathers first begotten, both for the eternity of his Person, begotten without beginning, before the world was; and for the excellency of his Person, being more glorious than all Angels, or Men, which get the name of Children, either by Creation, or Adoption.

3. The Father commandeth; *Let all the Angels of God adore Him.* Then, 1. The Father communiceth to Christ, as his own Nature and God-head, by Generation; so also his own Glory, by commanding the creatures to adore him. 2. What the creatures adore, they acknowledge by adoration, to be God; so God esteemeth. 3. And Christ is the Angels God, because they must adore Him.

Verf. 7. And of the Angels He saith, who maketh His Angels Spirits, and His Ministers, a flame of fire.

Hee maketh his Angels Spirits, &c. Psal. 104. 5. Then, 1. God made not the Angels, to get any part of Christs room in the Churches worship; but to serve Christ, as lowly as any of the meanest creatures. 2. And the Angels, indeed, are as ready to do so, and as swift and active in their service, as the Winds; and fire-slaughters.

Verf. 8. But unto the Son He saith, Thy Throne O God, is for ever and ever: a Scepter of Righteousness, is the Scepter of thy Kingdome.

Vers. 9. Thou hast loved Righteousnes, and hated Iniquity : therefore God, even thy God, hath anoynted thee, with the Oyle of Gladnes, above thy Fellowes.

1. By this place, cited out of Psal. 45. 7. it is evident, that the Psalm 45. is a Song of the mysticall Marriage of Christ and his Church : and in this Passage a number of notable Doctrines, concerning Christ, are pointed at. 1. He is called God; and so is fit to reconcile us to God, able and all sufficient, to accomplish our Salvation : a Rock, to lean unto. 2. A King enthroned, not only over the World, but in a gracious manner, over the Church, which he marieth to himself in this Psalm : and therefore shall his Church have Laws, and Direction, and Protection from him. 3. He hath a Throne for ever and ever, and therefore shall his Church, which is his Kingdom, endure for ever and ever. 4. He hath a Scepter, to rule with ; and therefore power, and authority, to take order with his Subjects, and with his Enemies also. 5. His Scepter, is a Scepter of Righteousnesse ; because he cannot abuse his power, to do wrong to any, but will do right to all ; yea, and lead on his Subjects to Righteousnesse of Faith, to justifie them before God ; and Righteousnesse of Conversation, to adorn them before Men.

2. He loveth Righteousnesse, and hateth Iniquity.] And therefore, 1. His Scepter cannot be swayed but righteously. 2. And so must his Subjects set themselves to do, if they will please him.

3. Therefore, Christs God hath anoynted him, with the Oyle of Gladnesse, above his Fellowes. Then, 1. As Christ is God himselfe, so also is he Man under God, in regard of his Man-head, and Office therein. 2. And God is his God by Covenant : Christ as man, is confederate with God. 3. And he hath Fellowes in the Covenant : that is, others of mankind, with whom he is partaker of flesh and blood, Fellow-brethren, and Co-heirs, Shares-men in all the Fathers Goods with him. 4. He is anoynted, with the Oyle of Gladnesse ; furnished with the Spirit that bringeth joy unto him, and all his Subjects, who get conveyed unto them by Christ, Righteousnes, and Peace, and Joy in the Holy

Holy Ghost. 5. He is anoynted above his Fellows. The rest of the confederate Saints are anoynted also; yet by measure, receive they the Spirit. But Christ is anoynted above them: the Spirit is not given to him by measure; but to dwell bodily, or substantially, that we of his fulnesse may all receive, Grace for Grace.

4. *Because he loveth Righteousnesse, &c. Therefore he is anoynted.* Then, The righteousness of Christ, is the procuring, and meritorious cause of this joy to him, and his Subjects, Fellows in the Covenant.

Vers. 10. And Thou Lord, in the beginning, hast layd the Foundation of the Earth: and the Heavens are the Works of thine Hands,

Vers. 11. They shall perish, but Thou remainest: and they all shall waxe old, as doth a Garment.

Vers. 12. And as a Vesture shalt Thou folde them up, and they shall be changed: but Thou art the same, and Thy years shall not fail,

1. *Another Testimony of Christ, from Psal. 102. 25, 26. wherein he is expressly called,* 1. Jehovah, God in essence, the same God with the Father, and the Holy Ghost, who giveth Being to the Creatures, and Performance to the Promises. 2. Who laid the Foundation of the Earth, &c. and so Creator of Heaven and Earth. 3. And by consequence, who can create in us a right Spirit, and make us, of naughty sinners, Sons.

2. *They shall perish, wax old, and bee changed.* Then, The Heavens and the Earth, now subject to corruption, shall both not continue; and yet they shall not utterly be abolished, but changed, into an incorruptible estate, for mans cause, Rom. 8. 21.

3. *Christ remaineth, and is the same; and his years fail not.* Then, 1. Christ is eternall: and our Mediator cannot be missing, cannot dye. 2. Constant, and immurable, and cannot change his purpose of love, to his called Ones, whatsoever changes befall them. And this is the Rock of the Churches comfort, when she looketh to her own frailty, and changeableness.

Vers. 13. But to which of the Angels said he at any time, Sit on my right hand, untill I make thine Enemies thy Footstool, *Psal. 110.*

1. To which of the Angels said he?] He asketh for Scripture, to shew what is due to Angels. Then, 1. The Scripture must determine what is due to Angels, and other creatures; what is to be thought of them, and done to them also. 2. And no word in Scripture doth countenance the giving of the glory of the Mediator, to any Angel.

2. The Father hath said to Christ, Sit Thou on my right hand, untill I make thine enemies thy Foot-stool.] Then, 1. Christs Kingdome will not want enemies. 2. Yea, his enemies shall be such, as there shall be need of divine wisdom, and power, to overcome them. 3. God professeth himself Party, against all the enemies of Christs Church and Kingdome. 4. God will put them at under, peice and peice; and altogether at length. 5. Their opposition and overthrow, shall serve to glorifie Christs Kingdome, and Government: they shall be his Footstool. 6. In the meane time of this Battell, Christ, in his own Person, shall continue equall with Glory, and Majesty, with the Father; beholding the Victory brought about; and bringing it about, with the Father, unto the Souldiers comfort.

Vers. 14. Are they not all ministring Spirits, sent forth, to minister for them who shall be Heires of Salvation?

The Angels are all ministring Spirits.

THEN, 1. Angels are not bodies, but their substance is invisible. 2. They are, all of them, even these that are called Arch-Angels, the greatest of them; but servants to Christ; and none of them must have their Masters honour: that is, any religious worship of prayer, or invocation, made to them.

2. They are sent forth, for Services, or Ministring.] THEN, Their employement is about Gods Children, to attend us, and serve us, at Christs direction: not to be served by us, by any devotion.

3. Christs Subjects are called Heyres of Salvation.] THEN, 1. They

1. They are Sonnes. 2. And what they get, is by Heynship, by vertue of their Adoption, and Sonneship; not by merit of their workes. 3. And they shall surely get Salvation, as an Heritage; never to be taken from them.

The Summe of Chap. II.

FROM the former Doctrine he inferreth; Seeing Christ is so glorious, let his Gospel be steadfastly beleev'd, Vers. 1. For if the disobedience of the Law, given by the Ministry of Angels, was punished, Vers. 2. Far more the disobedience of the Gospel, so gloriously confirmed, Vers. 3. 4. For Christ is greater than the Angels, even as Man, and hath all things in subjection to him, Vers. 5. As David witnesseth, speaking of elected men, with their Head, the man Christ, Vers. 6. 7. 8. And, albeit we see not that subjection yet fully accomplished, Vers. 8. Yet it is begun in Christ's personall exaltation. And, for his short humiliation, under the estate of Angels, by suffering, we must not stumble: For, it is both glorious to himself, and profitable for us, Vers. 9. For, Gods glory required, that our salvation should be wrought by sufferings of the Mediator, Vers. 10. And to this end he behoved to be partaker of our nature, as was foretold, Vers. 11. 12. 13. That he might take on our due punishment; that is, Death, Vers. 14. And deliver his owne from the feare thereof, Vers. 15. And herein we have a privilege above the Angels, in that he took on our nature, and not theirs, Vers. 16. And by his sufferings, a ground of so much greater comfort in him, Vers. 17. 18.

The Doctrine of Chap. I, I.

Vers. 1. Therefore, we ought to give the more earnest heed to the things which we have heard; lest at any time we should let them slip.

1. **T**herefore, *We ought to give heed, &c.*] From the Excellency of Christ's Person, he urgeth the Beliefe of his Doctrine. **THEN, 1. CHRIST** must be esteemed of, as becommeth

becommeth the Excellencie of his Person. 1. The way how CHRIST will be respected of us, is by respecting his Doctrine. And the Excellency of his Person, should procure our reverend receiving of his Word, and steadfast holding of it.

2. *He will have us to take heed, lest we should let it slip. The word is borrowed from rent and leaking Vessels, or sandy ground.* THEN, 1. The Gospel is a precious liquor, worthy to be well kept. And we, of our selves, are as rent Vessels, ready to let it slip, when we have heard it, or like sandy ground, which keepeth not the rain.

3. *For this we ought to give the more earnest heed.*] THEN, The Conscience of the worth of CHRIST, and his Gospel, and of our own unfitness to retain it, should sharpen our vigilance, and attendance, to keep it: else, we will doubtlesse let it slip.

4. *He sayeth not, lest shortly; but, lest at any time.*] THEN, It is not sufficient to beleeve the Word for a while, and for a while to remember it: but we must gripe it so, as never to quite it by misregard, or misbelief. *Foy, Faith, and love of the Truth, is the good memory that specially be requireth here.*

Vers. 2. For, if the word spoken by Angels, was steadfast, and every transgression, and disobedience received a just recompence of reward.

1. *He reasoneth from the Law spoken by Angels.*] THEN, The Angels were employed in giving of the Law; they did blow the Trumpet; they, from GOD, uttered the Word to Moses.

2. *The word spoken by them, was steadfast.*] THEN, What God delivereth by the Ministry of Messengers, is authorized, and ratified by GOD.

3. *Every transgression was punished.*] THEN, The punishment of transgressours of his Law, is a proof of GODS authorizing the Doctrine.

4. *He calleth the punishment a just Recompence.*] THEN, There is no evill befalleth sinners, more than they doe deserve: None hath cause to complain of injustice.

Vers. 3. How shall wee escape, if wee neglect so great

great Salvation, which, at the first, began to be spoken by the LORD, and was confirmed unto us, by them that heard him.

1. *How shall we escape?*] *The Apostle joyneth himselfe with them in the Threatning.* THEN, So should Preachers threaten their people; as willing to undergo the same punishment, except they flee the sin, for which they threaten others.

2. *He reasoneth for the punishment of the Law breaking, to prove the punishment of misbelieving the Gospel.*] THEN, 1. The not-embracing of the Gospel, is a greater sinne, than the breach of the Law. The despising of forgivenesse, is much worse nor the making of the fault. 2. Examples of judgment upon Transgressours of the Law, are evidences of greater judgments to come on the misregarders of the Gospel.

3. *He calleth the Gospel, so great a Salvation; because of the free Offer of Remission of sins, and eternall Life, in it.* THEN, The greatnesse of the benefit to be gotten by the Gospel, aggravateth the sin of the misregarders of it.

4. *He saith not, If we reject, deny, or persecute the Gospel; but, if we neglect.*] THEN, The neglect of the Doctrine of the Gospel, the careless receiving of it, the not-studying to know it, is sufficient to draw down heavier judgments, than ever fell on the breakers of the Law; albeit a man be not an Under-miner, or open Enemy, to the Gospel.

5. *He describeth the Gospel, to be that Doctrine which Christ himself preached, and his Apostles from him.* Then, we are not bound to believe any more for Gospel, then that which is made clear unto us by his Apostles word. And the misregarding of other Doctrine, which is not conveyed so from him, falleth under the threatning.

6. *He marketh the Apostles certainty, of what they have delivered unto us, in that they were ear-witnesses of his Doctrine.* Then, The more certainty the Apostles had from Christ of their Doctrine, the surer is the ground-work of our believe, and the greater is the contempt done to Christ in their Message, by unbelieve.

Vers. 4. God also bearing them witnesse, both with
Signes

Signes and Wonders, and with divers Miracles, and Gifts of the holy Ghost, according to his own Will.

1. *He saith, God bare witnesse to the Apostles Doctrine, by signes and wonders.*

Then, 1. What the Apostles have spoken from Christ, they spake not alone, but God with them, witnessed with them. 2. The proper use of Miracles, and extraordinary Gifts powred out in the Apostolick times, was to testifie, that the Apostles doctrine was divine Truth. Those, then, must be lying wonders, which are alledged for confirming any doctrine beside theirs.

3. *The distribution of the gifts of the holy Ghost, was according to his own will; not as possibly the Apostles would have carved, either to themselves, or others, in the nature of the gift, or measure of it.*

Then, The Apostles were so employed in the working of Miracles, as it was evident, even then, that not they, but God was the worker of them, while he was seen to follow his own will therein; and not mans carving, in distributing his Gifts. And the more Gods over-ruling will was scene in the miracles then, the more confirmation have we of that Doctrine now.

Vers. 5. For, unto the Angels hath he not put in subjection the World to come, whereof we speak.

1. *He calleth the World under the Kingdome of the Messias, The World to come: first to put a difference betwixt the estate of the World, considered as under Sin, and under the Messias. For, as it is under sin, it is said of it, Old things are past away, 2 Cor. 5. 17. Eia. 41. 19. The creature is waxing old, and running to ruine. But under the Messias it is said of it, Behold, I make all things new, 2 Cor. 5. 17. The creature is lifting up its head, and waiting for the day of liberation from vanitie, and the manifestation of the Sons of God, Rom. 8. 19. Then, The Kingdome of the Messias maketh another World, in effect, of that which was of old; changing the holding, and nature, and use, of all things, to his Subjects. For, a man, ere he come in to Christ, is Gods enemy; and to him all things in the World are enemies, the Host and Souldiers of his dreadfull Judge. But after a man is made Christs Subject, they turn all to be his Friends, and his Fathers servants, working*

ing altogether for his good. That is another, and a new World indeed.

2. It is called the World to come; because, albeit this change began with the work of Grace, before Christ came, yet it was nothing in comparison of the World to come, under the Messias. And, that which is now under the Gospel, is little or nothing, in comparison of that glorious change of the nature and use of all things, unto Christs Subjects, which is to be revealed at his last coming. Then, whatsoever thing we have hitherto found to our good, since we knew Christ, it is but little to what shall be: our World is but to come, 1 Cor. 15. 19.

3. The World is put in subjection to Christ, that he may dispose of it at his pleasure. Then, Christ is twice Sovereign Lord of the World: once, as Creator; again, as Mediator, in his Manhead, to make all the creatures in heaven and earth serve, nill they, will they, to further the work of full Redemption, which he hath undertaken.

4. He excludeth the Angels from this honour. Then, In Christs Kingdome the Angels are in subjection to Christ, for the good of his Subjects, no lesse nor sheep and oxen, as the Psalm saith, and not to be adored with him, as Sovereignes, over us.

Vers. 6. But one, in a certaine place, testified, saying, What is man, that thou art mindfull of him? or, the son of man, that thou visitest him?

Vers. 7. Thou madest him a little lower than the Angels: Thou crownedst him with Glory and Honour; and didst set him over the works of thine hands.

1. Being to prove, by Scripture, his purpose, he citeth neither Book, nor Chapter, but the words which are of the eight Psalm, and fourth Verse. Then, The Apostle will have the Church so well acquainted with text of Scripture, that at the hearing of the words, they might know where it is written, though neither booke nor verse were cited.

2. The Prophet looking on man, even on Christs manhead, wherein he was humbled, he wondereth to see mans nature so highly dignified, above all creatures. Then, 1. The baseness of mans naturall

naturall being, compared with other more glorious creatures, maketh Gods love to us above all other creatures, so much the more wonderfull. 2. Christs humiliation, and exaltation, were both fore-seen, and revealed, by the Prophets.

Vers. 8. Thou hast put all things in subjection under his feet. For, in that he put all in subjection under him, Hee left nothing that is not put under him.. But now we see not yet all things put under him.

1. *He proveth, that Angels are in subjection to Christ, because the text of the Psalm saith, All is put in subjection: and so neither Angels, nor other creatures, are excepted.* Then, 1. For understanding of the meaning of Scripture, it is necessary to consider, not only what it saith expressly, but also what it saith by consequence of sound reason. 2. And whatsoever is rightly deduced by evidence of sound reason of the words of Scripture, is the meaning of the Scripture, as if it were spoken expressly.

2. *He saith, There is nothing left that is not put under Christ.* Then, Not good Angels only, but all Spirits, and all that they can doe also, are subject to Christ, and he can make them, nill they, will they, contribute to the furtherance of his own purpose, for the good of his Subjects, and hurt of his foes.

3. *Because Christs enemies are still troubling his Kingdome, he moveth a doubt, saying, We see not yet all things put under him.* Then, 1. The troubles of Christs subjects, hinder the naturall mind to perceive the Glory of Christs advancement. 2. Carnall reason, the Proctor of mil-beliefe, will admit no more of divine truth, nor it is capable of, by sense.

Vers. 9 But we see Jesus, who was made a little lower than the Angels; for the suffering of death, crowned with Glory and Honour; that He, by the Grace of God, should taste death for every man.

1. *He answereth the doubt, saying, We see Jesus crowned with glory*

glory and honour : and so a course taken for putting all that oppose him, farther and farther under him. Then, 1. The subjection of all things to Christs Throne, cannot be seen, but in the exaltation of his person. 2. When we see his person exalted, to such high dignity in Heaven, it is easie to see him put all at under that riseth up against him. 3. That which may be taken up of Christ, partly by his word and doctrine, partly by his miraculous works, and extraordinary gifts of the Spirit, powred out upon the Primitive Church, partly by his ordinary and powerfull working upon the soules of his owne, since that time, unto this day, humbling and comforting, changing and reforming, mens hearts and lives : I say, these evidences of his power, doe make a spirituall eye, in a manner, to see Jesus, the worker of these works, crowned with Glory and Honour.

2. He meeteth another doubt, arising from the abasement of Christ, in his sufferings, and death, to which he answereth in the words of the Psalm : first, that it was fore told in that same Psalm, that he was to be made, for a little, lower than the Angels; to wit, by suffering of death. Then, 1. The Crosse of Christ, is a ready stumbling block, for a carnall mind : elie, what needed the removing of the scandall? 2. It is true indeed, Christ, in his humiliation, was abased under the Angels, and emptied. 3. This abasement was but a litle, and for a short time. 4. It was fore-told in the Psalm that speaketh of his Exaltation. 5. If wee look to the Scripture foretelling, we shall not stumble at Christs Humiliation.

3. He giveth a farther answer, by shewing the end of Christs Suffering, to be for our cause, in the favour of God to us, That he should, by the Grace of God, taste Death, for every one of us.

Then, 1. Christs suffering was not for his own deserving, but for ours; and therefore, should be glorious in our eyes. 2. Every Believer, and Elect Soul, hath interest in that Death of his : and so every man bound to love him, and magnify him, for it, and to apply the fruit of it to himself. 3. This death was but a tasting of death, because he continued but a short time under it : for, his short suffering was so precious, that he could not be holden by the Sorrows of Death; but Death, for a little, was sufficient : and therefore, should diminish no mans estimation of him. 4. It was by the Grace of God that his Death, for a short, should stand for our Eternall; and therefore, gracious and

and glorious, should these his sufferings be esteemed by us.

Vers. 10. For it became Him, for whom are all things, and by whom are all things, in bringing many Sonnes unto Glory, to make the Captaine of their Salvation perfect through Sufferings.

1. *Another reason of Christs Suffering. This way of our saving by Christs Sufferings, made for the Glory of God, and our good.*

Then, When the reasons of Christs Death are seen, the scandal of his Crois ceaseth.

2. *There is a work to do heer, a great many of Sons to be brought to Glory.*

Then, 1. All the Elect, and saved Souls, are in the rank of Children. 2. Albeit they be few in comparison of the world, yet are they, many of them, all together. 3. There is not one of them all, who can go to Heaven, or Salvation, but by Christs leading, and conduct.

3. *The Captain of their Salvation must be made perfect, through suffering.* Then, 1. How perfect soever Christ be in himself, yet before his suffering he lacked one thing, which his Office, towards us, required, to wit, experimental suffering of such sorrows as his Souldiers and Followers are subject unto. 2. When his sufferings were ended, he was perfectly fitted to comfort us, seeing he found our sorrows in himself sometime.

4. *He sayth, It became God, for whom, and by whom, are all things, that the matter should be so brought about.* Then, 1. All things are for Gods Glory at the end: and so should the manner of our salvation be also. 2. All things are by Gods Hand and Power brought about: and reason too, that hee dispose of the means of our salvation, as he pleaseth. 3. This way became God most of any: It brought him greatest Glory, by the Shame, Sorrow, and Death, of one, to bring Glory, and Joy, and Life, to many.

Vers. 11. For, both He that sanctifieth, and they who are sanctified, are all of one: For which cause He is not ashamed to call them Brethren.

1. If

1. If any should farther aske, how could he die? or, how could Justice accept him in our stead? He answereth, Because he is one of our kind, and nature. Then, 1. There is a naturall Band betwixt Christ and his Followers. They are of the same stock, of the same naturall substance. 2. Christs naturall Band with us, maketh him a direct entress to redeem us.

2. He calleth Christ, him that sanctifieth, and the Beleevers, they who are sanctified.]

Then, 1. The Band of nature betwixt Christ and men, is reckoned unto those only who are sanctified: with none other will Christ reckon Kindred. 2. Therefore they must study to Holynesse, that would claim Kindred to Christ. 3. The sanctification which it becometh us to have, must proceed from Christ: no holynesse, untill a man be in him.

3. He saith, Christ is not ashamed to call the Sanctified, Brethren.] Then, 1. As Christ hath dimitted himself to our nature, so also to the stiles of consanguinity with us. 2. Christ is as kindly affectioned to his Followers, as ever Brother was to another: he will not misken his own, albeit unworthy. 3. That which may serve to our glory and comfort, Christ will think it no disgrace to himself.

Vers. 12. Saying, I will declare Thy Name unto my Brethren: In the midst of the Church will I sing praise unto Thee.

He proveth that he calleth us Brethren from Psal. 10. *vers. 22* The Messias there, taketh upon him, to preach to men, and to praise the Father. Then, 1. With our nature, Christ took on also the Yoke of the Exercises of Religion. 2. He joyneth with us, in the Discharge of them. 3. He is first in the Exercise: not only because he discharged them in his own proper person; but also because still by his Spirit, where two, or three are gathered together in his Name, he is in the midst of them; moving, and moderating, the Spirits of his own delectable Organs.

Vers. 13. And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.

1. The

1. The next prooffe is from Mal. 18. *Verf. 2. Where Christ, under the type of David, promiscsh to beleeve in the Father.*

Then, 1. Christ is one of the number of Believers, one of the Covenant of Grace, confederate by Faith: and therefore, he behooved to be a man to this end. 2. Then have we, in the sense of our unbelief, the comfort of the soundness and strength of Christs believing, as well as of his other Perfections.

2. The third proofe is from Isay 8.18. *Wherein Christ, under the type of the Prophet Isaiah, presenteth himselfe with his chosen Children, before the Father.* Then, 1. Christ is our Father also, and we his Children. 2. We are given to him of the Father. 3. We are not presented before the Father, without our Mediator Christ. 4. Christ, and we his little ones, joyned together, and separated from the world, are a pleasant sight, for the Father to behold.

Verf. 14. Forasmuch, then as the Children are partakers of flesh and blood; He also Himselfe likewise took part of the same; that through death, He might destroy him that had the power of death; that is, the Devill.

1. He giveth farther reasons of his Incarnation. And first, he behooved by death to destroy the Devill, that had the power of death: and so behooved to be a Man, that he might die.

Then, 1. Sinners without Christ, are under the sentence of death, temporall, and eternall. 2. Satan hath power of Death, as the Burrio hath power over the Pit and Gallows, at death to take them away to torment, who are not delivered from his power. 3. Christ hath destroyed Satans power, and tyranny, in this point, in behalf of all his Elect, and true Believers. 4. The way how Christ hath overcome Satan, is by his own death, ransoming his own. 5. Fray death behooved to be the way, it behooved also Christ to be a mortall man, as well as God, that he might die.

2. Again he saith, *Christ took part of flesh and blood with the Children: that is, with the Elect given to him.* Then, 1. Love to the Elect, made the Son of God come down, and make himself a Man also. 2. Christ in his humane nature, is as kindly a Man, as any of the Elect; having flesh, and blood, and bones.

as well as we. His flesh and blood is not only like to ours; but is a part of our substance; who is come of the same stock of *Adam* and *Eve*; as surely as ours: and not made either by creation of nothing; or by transubstantion of some other thing, than our substance.

Vers. 15. And deliver them, who through feare of death, were all their life time subject to bondage.

Another fruit of Christs death, is the delivery of Believers, from the bondage of the feare of death, wherein they doe lye before Belief.

Then, 1. There is a naturall feare of Death, and the Devill, and Hell rooted in all men, alwayes: albeit not aye felt, yet easily wakened. 2. This feare putteth Men in bondage, that they dare not meditate on Death, or Gods Judgement, or Hell, as deserved by themselves. 3. Christs death delivereth his Subjects from the danger of this evill, and from the bondage of this feare also. 4. None but a Child of Christs, can have solid and true courage against death: neither is there a free man in the world, except true Christians.

Vers. 16. For verily, He took not on Him the nature of Angels: But He took on Him the seed of *Abraham*.

He insisteth in the Doctrine of Christs incarnation, because it is the ground of all our comfort; and secludeth the Angels from such a honour, as we have thereby. The Son of God tooke on him the seed of Abraham, and not the nature of Angels, saith the Apostle. Then, 1. Christ hath his proper substance, and being in himself, before the Incarnation, even his own Divine nature, with personall properties existing: For he is the Son of God, the second person of the God-head, before he took on our nature. 2. He choosed to assume our nature, for our delivery; and not the Angels nature, for delivery of such as were fallen of their kind. 3. The nature that he taketh on, is mans very nature, the seed of *Abraham*. 4. He revealeth the personall substance of our nature; he assumeth the seed of *Abraham*. 5. He maketh an Union of our nature, with his Divine nature. 6. The way of making

the Union; is Assumption, or Taking of our nature unto his own; whereby remaining the same which he was before; to wit, The Son of God; he joyneth our nature to himself, and becometh what he was not before; to wit, The Son of Man. 7. He assumeth the seed of *Abraham*, that he may be known to be no other, but the same Messias, which was promised by the Prophets; to the Fathers. 8. When he hath assumed Mans Nature, to His own divine Nature, He remaineth the same He that He was before, still one person. So Christ Jesus is the promised Messias; the second person of the God head; very God from everlasting, and very Man since the conception of the Virgin *Mary*: before his Incarnation, having only his own divine Nature in his person; but now since that time, having our nature also; personally united with his divine Nature, so to remain, both God and Man in one person, for our good, for ever.

Vers. 17. Wherefore, in all things, it behoved Him to be made like unto His Brethren; that He might be a mercifull and faithfull High Priest, in things pertaining to God; to make reconciliation for the sins of the people.

He concludeth, That Christ behoved to partake both of our nature and punishment, or misery; that we might receive the more good of Him.

1. First, He saith, He behoved to be like his Brethren in all things: that is, for substance of nature, for naturall properties, for feeble infirmities, for fellowship in temptations, and miseries, and in all things whatsoever our good did require his making like unto us. Then, 1. They who imagine, and worship a Christ, not like to us in all these things, wherein the Scripture pronounceth him like unto us, do mistake the true Christ, and worship a false. 2. It is very necessary that we conceive rightly of Christs person, seeing the Scripture doth press the knowledge thereof upon us, so particularly.

2. He sheweth the end of his conforming himself unto us, to be, That he might be a faithfull and mercifull High Priest. Then, 1. As Christ took on our nature; so in our nature, he took on a speciall Office of Priest-hood, to do us good. 2. In this his Office,

Office, he is faithfull, and will neglect nothing, night nor day, that may help us. 3. In our slips, and over-sights, he will be mercifull unto us. 4. Seeing he hath conformed himself to us for this end, we may take his communion of nature, and miseries, with us, for a Pawn and pledge, to assure us, that he will both pity and help us.

3. *The extent of his Priest-hood, he maketh, in generall, to be, In all things pertaining to God; and, in speciall, To make Reconciliation for the sins of the people.* Then, 1. If God have any thing to do with us, any Direction, or Comfort, or Blessing, to bestow upon us, it must come by our High Priest, Jesus, unto us. 2. If he command us in any thing, or be to make covenant with us, or have controversie to debate with us, our High-Priest will answer for us. 3. If we have any thing to do with God, to seek any good thing of him, or deprecate any evill, or to offer any Offering, of Praise, or Service, Christs Office stretcheth it self to all this, to do for us. 4. In speciall, as our sins daily deserve, and provoke Gods anger, so doth Christs Priest-hood pacifie Gods wrath, and work Reconciliation to us.

Vers. 18. For, in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.

1. *He sheweth Christs experience, to be both of Sufferings, and Temptations; that whether of the two annoy us, we may get comfort for either, or both, from him.*

Then, 1. There are two Evils, Which attend the Children of God, to annoy them; to wit, Troubles, and Sin; or, Sin, and Misery. 2. Christ hath experience, albeit not of Sin, in his own person; yet of temptation to sin, and of suffering of trouble.

2. *He applyeth the Comfort, expressly to the Tempted.* Then, 1. Men in trouble have need of comfort, and relief: but men under temptation to sin, much more. 2. Yea, Sin, and temptation to sin, is more grievous to a true Childe of God, when he seeth matters rightly, than any trouble. 3. No bearing out under tryalls, or standing in temptations, but by succour and help from Christ. 4. Christs experience of temptation, may assure us, both of his ability, and willingnesse, to succour such as seek relief from him, in this case,

The Summe of Chap. III.

Therefore, weigh well what a one Christ is, and preferre none before him, Vers. 1. For, he is as faithfull in his message, for changing of the typicall Priesthood, as Moses was in his Message, when he delivered it. Vers. 2. And so much more honourable than Moses, as the Builder is over the stones builded, Vers. 3. 4. And Moses was faithfull, as a servant, in the Church, Vers. 5. But Christ, as Sonne, and Lord, over the Church, to dispose of the service thereof, at his pleasure, Vers. 6. Therefore, beware of old Israels hard heart, lest you be debarred of Gods rest, Vers. 7. 8. 9. 10. 11. Beware of like unbelief: for it is the ground of Apostacie, Vers. 12. And doe your best to preserve others from it also, Vers. 13. For, perseverance in faith, is necessary to salvation, Vers. 14. For, Davids words doe prove, that there were some, albeit not all hearers of Gods word of old, that did provoke him, Vers. 15. 16. And, who were these, but such as he punished? Vers. 17. And, whom punished hee, but unbelievers? Vers. 18. So misbeliefe debarred them out of Gods rest of old, and will also do the like yet, if men continue in it, Vers. 19.

The Doctrine of Chap. III.

Vers. 1. Wherefore, holy Brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

1. *After he had taught them somewhat more of Christ, he exhorted them, of new, to consider of him.* Then, 1. As we get farther light of Christ, we are bound to farther use making of our light. 2. As farther is revealed unto us of Christ; so must we set our minds on work, to ponder, and weigh, what is revealed: that the matter may sinke deeper in our mind, and in our heart. 3. Except we shall consider seriously what is spoken of Christ, we can make no profitable use of the Doctrine: For, such high mysteries are not soon taken up and the heart is not soon wrought upon, so as to receive impression of his Excellency, except after due consideration.

2. He calleth Christ Jesus, the High Priest, and the Apostle, of our Profession.] The high Priesthood, was the highest calling in the Jewish Church : The Apostleship, the highest calling in the Christian Church. Christ is here stiled by both. Then, Christ hath inclosed in his Office, the Perfection and Dignities of the highest Callings, both in the Jewish, and Christian Church. Those Dignities which were divided in men, or conjoynd in him ; in men, by way of Ministeriall employment, under him, in Christ, by originall Authority, above all.

3. He calleth the Christian Religion, our Profession, or Confession. Then, It is the nature of Christian Religion, not to be smothered; but, to be openly brought forth, confessed, and avowed, in word and deed, to the glory of Christ, who is the Author thereof.

4. He stileth these Hebrewes, to whom he writeth, Holy Brethren, Partakers of the Heavenly Calling. Then, 1. Christians doe not possesse their prerogatives without a warrantable title. They have a calling thereto. 2. The calling is heavenly, because God, by his Word and Spirit, calleth men to the communion of his grace and glory, by forsaking of themselves, and things earthly; and following Christ in an holy conversation: all is heavenly here. 3. Christians are partakers alike of this vocation: that is, have alike warrant, and obligation, to follow him that calleth them: albeit all doe not alike follow the calling. 4. They are brethren amongst themselves, for their adoption: albeit some weaker, some stronger. 5. And holy is this Brotherhood: that is, spirituall; and so, superiour to civill, or naturall, or earthly bands, whatsoever.

Vers. 2. Who was faithfull to him that appointed Him: as also Moses was faithfull in all His House.

1. Because the Jewes did not highly esteem of Moses, in appointing of the Legall Service; and not so highly of Christ as became, in abrogating thereof, the Apostle compareth Moses and Christ, giving to Moses, his due place of a servant; and to Christ, the place due to the Master.

Then, It is no new thing, that people incline so to esteem of

good mens authority, as to forget to give Christ his own roome.

2. The way to help this, is, so to esteem of Gods Servants, Fathers, or Councels, more, or fewer, as the estimation that men have of them, derogate nothing from the estimation due to Christ.

2. In speciall, be maketh all the points of Moses commendations, duly deserved points of Christs commendation. 1. Did Moses Office reach it self to all the house of God, under the Law, and all the service of it? So did Christs Office reach to all the Church of God, and all the service of it, under the Gospel. 2. Was Moses appointed to give out what he delivered? So was Christ appointed to institute what he did institute, and abrogate what he did abrogate. 3. Was Moses faithfull to him who appointed him, in all the matters of Gods House; keeping back nothing that he was directed to reveale? So is Christ faithfull to the Father, who did appoint him in like manner.

Then, like as if any man should have added or paired, chopped or changed, the Ordinances of Gods House, under the Law, it had been an imputation, either unto God, of not sufficient directing his Church; or unto Moses, and the Prophets, of unfaithfull discharge of their duty in the Church of the Old Testament. So is it alike imputation to God and Christ, if any shall add or diminish, chop or change, the ordinance of Gods Church under the new Testament.

Vers. 3. For, this man was counted worthy of more glory than Moses; in as much as he who hath builded the House, hath more honour than the House.

1. Having equall'd Christ unto Moses, he now preferreth Christ to Moses.

Then, Christ is not rightly esteemed of, except he be preferred as farre above all his servants, as the Father hath counted him worthy of more glory than his servants.

2. He preferreth Christ above Moses, as the Builder is above the house. Then, As no stone in the house, nor all the house together, is comparable in honour with the builder of the house: So the honour and authority of no particular member of the Church,

nor

nor of the whole Catholique Church together, is comparable to the honour and authority of Christ. Yea, as far as the builder is above the house in honour, as far is Christs authority above the Churches authority, which is his house.

Vers. 4. For, every house is builded by some man: but he that build all things, is God.

He proveth Christ to be the builder of the Church, because some builder it must have, as every house hath. But only God that buildeth all things, is able for this work: Therefore, Christ, who buildeth all things, is the builder of it.

Then, 1. Whatsoever employment a man get of God, in edifying of the Church, yet, in proper speech, he is a part of the building, builded by another. 2. The honour of building the Church, belongeth to God alone properly. 3. The building of the Church, is a work requiring omnipotency in the builder: For, to make a Saint of a sinner, is as hard, as to make a man of the dust of the earth, or of nothing.

Vers. 5. And Moses, verily, was faithfull in all his house, as a servant, for a testimony of those things which were to be spoken after.

Moses was faithfull as a servant.] Now, a servants part, is to doc and say by direction; and not of his own authority. Then, He is the faithfulllest servant, that doth least in his own authority, and most attendeth unto the direction of God, beareth testimony to what God hath commanded, and teacheth not for Doctrine, the precepts of men.

Vers. 6. But Christ, as a Sonne over his own house, whose house are we, if we hold fast the confidence, and the rejoycing of the Hope, firme unto the end:

Moses was faithfull, as a servant; but Christ, as a Son, over his own house.

Then, as much difference berwixt Christs authority in the Church, and mens, how excellent soever; as berwixt the authority of the Master and the Servants. 1. Christs authority is native over his Church, by vertue of his Sonneship: by his eternall generation of the Father, he hath this Prerogative. 3. The Church is Christs own House; and he may dispose of it, and of the service thereof, as pleaseth him. Men, who are but servants, must change none of the Ordinances of Gods worship in it. But Christ may change the Ordinances of his own worship: and, therefore, alter the Ordinances of Levi, and appoint a more simple form of externall worship, in place thereof.

2. He expoundeth this House, to be the company of true Believers.

Then, 1. The Church of God, under the Law, and under the Gospel, are one Church, one house of God in substance; and all the faithfull, then and now, lively stones of this house. 2. The Church have God dwelling, and conversing, and familiarly manifesting himselfe amongst them.

3. He addeth to a condition, If we hold fast the confidence, and the rejoycing of the hope, firm unto the end. *That is, If we continue steadfast in the faith, inwardly griping the promised glory, by hope; and outwardly avowing, by confession, Christs truth: whereby he neither importeth the possibility of finall Apostacy of the Saints, nor yet minded he to weaken the confidence of Believers, more then he doubteth of his own perseverance, or minded so to weaken his own faith for he joyneth himself with them, saying, If we hold fast. But writing to the number of the visible Church; of whom some not being sound, might fall away, and by their example, make some weak ones, though sound, stumble, for a time, to the dishonour of the Gospel; he putteth a difference berwixt true Believers, who doe indeed persevere, and time-servers, who doe not persevere; to whom he doth not grant, for the present, the Priviledge of being Gods House.*

This conditionall speech, then, importeth, 1. That some professors in the visible Church, may make defection, and not persevere to the end. 2. That such as shall make finall defection hereafter, are not a part of Gods house, for the present, howsoever they be esteemed. 3. That true Believers must take warning, from the possibility of some professors Apostacy; to look the better to themselves, and to take a better gripe of Christ, who is able to keep them. 4. That true Believers both may, and should, hold fast their confidence unto the end: yea, and must *syme* to doe so,

so, if they would persevere. 5. That true Believers have ground and warrant, in the promises of the Gospel, both to hope for salvation, and to rejoyce, and glory in that hope, as if it were present possession. 6. That the more a man asymeth at this solid confidence, and gloriation of hope, the more evidence he giveth, that he is of the true house of God.

Vers. 7. Wherefore, as the Holy Ghost saith, To day, if ye will heare his voyce.

1. In the words of the Psal. xcvi. vers. 9. he exhorteth them, to beware of hardening their heart in unbelief. The words of the Psalm are called here, The saying of the holy Ghost, and, of the God of Israel, 1 Sam. 23. 2. 3.

Then, 1. The authority of the Scripture, is not of man, but of the holy Ghost. 2. The Scriptures are no dumb letter, but the voice of the holy Ghost, who by them speaketh. 3. The holy Ghost is God, the inspirer of the Prophets, that wrote the Scripture. 4. The holy Ghost is a distinct person of the God head, from the Father, and the Sonne; excercising the proper actions of a person; inspiring the Prophets, inditing the Scriptures and speaking to the Church.

2. In the words of the Exhortation, To day, if ye will heare his voyce, harden not your hearts; Observe, 1. That while men have the offer of salvation, and the word preached unto them, it is their day. 2. That by the outward hearing, God requireth the heart to be brought down, and mollified. 3. That he requireth present yielding, To day, while he calleth, without delay, because we cannot be sure how long God will spare, or continue his offer, beyond this present. 4. He that studieth not to yeild his heart to beleeve, and obey Gods word, sounding in his eares, hardeneth his heart. For, what is it else, not to harden their heart, but heartily to beleeve, and give obedience?

Vers. 8. Harden not your hearts, as in the provocation, in the day of temptation, in the wilderness.

Vers. 9. When your Fathers tempted me, proved me, and saw my works, forty years.

1. He

He provoketh the danger of this sin, in the example of their fathers: As in the day of provocation, when your fathers tempted me, Exod. 17. 7. whence we learn.

1. That the evil of Sin is not seen, till the consequences thereof be seen, what provocation it giveth to God, and what wrath it draweth down on the sinner. 2. It is safest, to take a view of our danger, by any sin, in the person of others, who have fallen in the like, and have been punished. 3. If he sins that our Predecessors have been given unto, we should, most carefully, watch against it. 4. That Gods Bounty, Patience, and Means of Grace, the longer they be abused, aggravate sin the more.

Vers. 10. Wherefore, I was grieved with that Generation, and said, They do alway erre in their hearts; and they have not known My Ways.

God pronounceth the Offenders guilty, and then, giveth Sentence of Doom upon them, for their guiltinesse: They erre in heart, saith the Lord.

Then, 1. Mischeiving and disobeying of the Word preached, is not reckoned with God, for simple ignorance of the mind, but for a wilfull ignorance, and erring of the heart, which is worse. For, the ignorance of the mind simply, is, *I know not*, but the error of the heart, is, *I will not know; I care not, I desire not, I love not to know; not obey*. And such is the ignorance of those who have the Means of Knowledge, and Reformation, and yet remain in their sins. 2. Such obdurate ignorance, and wilfull disobedience provoketh God to cast away the Sinner, and not to deal any more with him.

Vers. 11. So I swear in My Wrath; They shall not enter into My Rest.

For their Doom, God debarreth them from His Rest: That is, from all the Comforts of His Fellowship; and giveth them Torment, in stead of Rest.

Then, 1. Obdurate Disobedients of the Voyce of the Gospel, lye near hand, small off-cutting. 2. If God give over a man, to such hardness of heart, as still to work contrary to the light of Gods Word, He hath, apparently, denounced, and sworn, to condemn,

dern, and seclude from Heaven, such a Soul. 3. It is only such obstinate ones, as go on, hardning their heart against Admonitions of the Word, that God hath sworn to debar. If a man be found mourning, for his former obstinacy, the Decree is not gone forth against him.

Vers. 12. Take heed, Brethren, lest there be, in any of you, an evill heart of unbelief, in departing from the living God.

1. From the former Example, be warneth them, to beware of an evill heart of unbelief; and so to eschew Apostacy.

Then, 1. Misbelief is the main Root of Apostacy. As Belief draweth us to an Union with God; so Misbelief maketh a Separation. 2. Misbelief is a speciall part of the hearts wickedness, bewraying the enmity which naturally we have against God, as much as any ill: For, Misbelief denyeth to God the Honour of Truth, Mercy, and Goodness; and importeth Blasphemies in the contrary. 3. Misbelief is an ill in the heart, making the heart yet worse and worse, where it is, and barring forth all the Remedies which might come by Faith to cure the heart.

2. He warneth to take heed, lest there be such an heart in any of them, at any time.

Then, 1. Misbelief is a subtil and deceitfull sin, having colours, and pretences, a number, to hide it; and must be watched over, lest it deceive; and getting strength, overcome. 2. The Watch must be constant, at all occasions, lest this ill get advantage, when we are carelesse, and unattentive, at any time. 3. Watch must be kept, as over our selves, so also over others: lest any others misbelief not being marked, draw us in the same snare with them.

3. He describeth Apostacy, by Misbelief, and departing from the living God.

Then, 1. Believing is a drawing near to the living God, and staying with him. 2. The losse that Misbelief bringeth, should scare us from so fearfull a sin. 3. Departing from the true Christian Religion, is a departing from the living God, whatsoever the Apostate, or his Followers do conceive: for God is not, where truth is not.

Vers. 13.

Vers. 13. But exhort one another, daily, while it is called, To day; lest any of you be hardened, through the deceitfulness of sin.

1. He prescribeth a Remedy, to prevent this ill: to wit, That they exhort one another, daily, while it is called, To day. This is, Beside the publick exhortation from their Preachers, that every one of them, mutually, confer, and stir up one another by speeches that make for decyphring the deceitfulness of Sin, or preventing hardness of heart, or confirming one another in the truth of Religion, and constant profession thereof.

Then, 1. Private Christians not only may, but should keep Christian communion amongst themselves, and mutually exhort and stir up one another. 2. This is a necessary mean of preserving people from Defection. 3. And a duty daily to be discharged, while it is to day: that is, as oft, and as long, as God giveth present occasion, and opportunity for it; lest a scattering come.

2. The inconvenience that may follow, if this be neglected, is, Lest any of you be hardened, through the deceitfulness of Sin.

Then, 1. There is none, even the strongest of the Flock, but they have need of this mutuall help of other private Christians.

2. Neither is there any so base, or contemptible, but the care of their standing in the Faith, and of their safety, belongeth to all.

3. Sin hath many wayes, and colours, whereby it may beguile a man: and therefore, we have need of more Eyes than our own, and more Observers.

4. If it be not timely discovered, it will draw on hardness of heart, so as a man will grow senseless of it, confirmed in the habit of it, and loath to quit it.

3. In the former verse, he warneth them, to beware of Apostasie in Religion: and, in this verse, That they take course, that they be not hardened in any sin in their conversation.

Then, The ready way to draw on Defection in Religion, is Defection from a Godly Conversation. And the way to prevent Defection in Religion, is to study to Holiness of Conversation.

Vers. 14. For, we are made partakers of Christ, if

we hold the beginning of our Confidence steadfast,
unto the end.

To stir them up to Perseverance, he layeth a necessity of holding fast gripe of the Principles of Christian Religion, whereby they were perswaded to become Christians: because only so, fellowship with Christ is gotten. The Truth whereby they were begotten to Christian Religion, he calleth. The beginning of our Confidence: yea, and of our Spirituall Subsistence; as the word in the Originall importeth.

Then, 1. The Gospel is the beginning of our Confidence; yea, and of our Spirituall Subsistence; of our new being that we have, as Spirituall Men, in the State of Grace. 2. The man that renounceth the Grounds of the Gospel, and persevereth not, was never partaker of Christ. 3. Christian Religion is not a thing that a man may say, and unsay; keep, or quit; in Prosperity, or Adversity; Threatnings, or Allurements, to offer: But such as must in all Estates, upon all Hazard be vowed.

Vers. 15. Whilest it is said, To day, if yee will heare His Voyce, harden not your hearts, as in the Provocation.

Vers. 16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses

Now, the Apostle draweth Collections from the words of the Prophet in the Psalm, repeating the words of the Text, which speak of the Provocation of the Fathers, *vers. 15.* Whereupon he inferreth, that there were some, at least, bearers of the Word, which provoked God; albeit not all. For whose cause, David had reason to give Advertisement to their Posterity, to beware of the like; and the writer of the Epistle, reason to apply the same unto them, *vers. 16.*

Then, 1. From the Apostles handling of the Text which he hath in hand, all must Learn, not lightly to passe Scripture; but to consider both what is said expressly in it, and what is imparted by consequence. 2. Preachers practise is justified, when they consider the circumstances of a Text, and do urge duties upon their

their people, or teach them doctrine from the Text.

Vers. 17. But, with whom was He grieved four yeates? Was is not with them that had sinned whose carcases fell in the Wildernesse?

He observeth another thing in his Text, upon the persons whom God was grieved: that, first, they are marked to have sinned and afterwards punished, Leaving to them to Gather.

That where Sin went before, the Anger of God would follow upon the Sin: and, after the grieving of God, Judgement lay upon the Sinner.

Vers. 18. And, to whom sware He, that they should not enter into His Rest, but to them that believed not?

Vers. 19. So we see, that they could not enter in, because of unbelieve,

He hath yet another Observation, upon the nature of the Sin whereby God was provoked to swear their damnation that sinne that is was Unbelief, *vers. 18.* And formally deduceth his doctrine by consequence; That Misbelief did stop the sinners Entrance into the Rest, and made the Sinner to lye under an impossibility of entering, *vers. 19.* The use of which Doctrine he presseth in the next Chapter.

Then, 1. The Apostle leaveth us to gather. That above all other Sins, Misbelief provoketh God to indignation most. That as long as this Sin lyeth on, and getteth way, it is impossible for a man to enter into Gods Rest. This Sin alone is able to exclude him.

The Summe of Chap. IV.

HE presseth the use of the former Doctrine, lying in substance, Therefore, be feared, to be debarred from Gods Rest, *Vers. 1.* For we have the offer of it, as well as they; only here are the odds, They believed not, *Vers. 2.* But we who do be-

leeve, enter into a Rest, as *Dauids* words import. For there are three Rests in the Scripture, which may be called Gods Rest: 1. Gods Rest upon the first Sabbath: 2. The Rest of *Canaan*, typicall: 3. The Spirituall and true Rest of Gods People, in Christs Kingdom, which is a Deliverance, and ceasing from Sin, and Misery. *David* doth not mean of the Rest of the Sabbath, in his Threatning, because, albeit the Work of Creation was finished in the beginning of the World, and that Rest come and gone; yet *David* speaketh of another Rest after that, in the word of Threatning, Vers. 3. That Gods Rest was past at the founding of the World, is plain from *Moses* words, Vers. 4. After which Rest, *David* speaketh here of another Rest, Vers. 5. Where, in seeing Unbelievers entred not, Believers must enter, Vers. 6. Again, *David* meaneth not of the Rest of *Canaan*: For, after they had, a long time, dwelt in *Canaan*, *David* yet setteth them a day, during which they might enter into Gods Rest, Vers. 7. For, if the Rest of *Canaan*, which *Jesum*, or *Jeshub*, gave unto them, had been this true Rest, then *David* would not have spoken of another Rest after that, Vers. 8. But speak he doth. Therefore, there is a Rest beside these, even that Spirituall Rest, proper to Gods People, Vers. 9. I call this a Rest; because, when Gods People cease to do their own works, and will, it is like Gods Rest, Vers. 10. Therefore, let us beware to be debarred from this Rest, by Unbelief, as they were, Vers. 11. For, Gods Word is as effectuall now, as ever it was, to discover the lurking Sins of the Heart, howsoever men would cloak them, Vers. 12. And God, with whom we have to do, seeth us throughly, Vers. 13. But, rather, seeing we have so great encouragement, to get Entry through Jesus Christ, so Mercifull and Pitiifull an High-Priest; Vers. 14, 15. Let us be steadfast in our Faith, and come, confidently, to get Gods Grace, to help us through all Difficulties in the way to that full Rest, Vers. 16.

The Doctrine of Chap. I V.

Vers. 1. Let us therefore fear; lest a Promise being left us, of entring into His Rest, any of you should seem to come short of it.

1. In the Exhortation he layeth down this ground, That there is a Promise of Entry to this Rest, left unto us.

Then, 1. The entry into Gods Rest is cast open to the Christian Church, and encouragement given, by offer and promise of entry. 2. While it is to day this promise and invitation to it, is left unto us, notwithstanding that many by gone occasions of getting good, and doing good, be spent and away. 3. As long as this mercifull Offer and Promise is kept to the fore unto us, we should stirre up our selves to lay hold on it in time.

2. Therefore let us feare lest any of you seem to come short of it. The similitude is borrowed from the price of a Race. Then, 1. A Race must be run, ere we come to our full rest. 2. The constant Runner to the end, getteth rest from sin and misery, and a quiet possession of Happinesse at the Races end. 3. The Apostate, and he who by misbeliefe breaketh off his Course, and runneth not on, as may be, commeth short, and attaineth not into it. 4. The Apostasie of some, and possibility of Apostasie of more Professors, should not weaken any mans Faith; but rather terrifie him from misbeliefe. 5. There is a right kinde of feare of perishing; to wit, such as hindereth not assurance of faith; but rather serveth to guard it, and spurreth on a man to perseverance. 6. We must not onely feare, by misbelieving to come short, but to seeme, or give any appearance of coming short.

Vers. 2. For unto us was the Gospel preached, as well as unto them; but, the Word preached, did not profit them, not being mixed with Faith in them that heard it.

1. To make the example the more to urge them, he saith, The Gospel was preached to them whom God debarred, for misbeliefe, from his Rest. Then, 1. The Gospell was preached in the Wildernesse for substance of Truth, albeit not in such fulnesse of Doctrine, and clearnesse of Truth, as now. The preaching of it in clearnesse now, must make the Misbelievers of it, in no less danger of being debarred from that Rest, then the old Israelites, yea, rather in more.

2. The cause of their debarring, is, The Word was not mixed with

with Faith in them : and so profited them not.] Then, 1. As a Medicinall Drink must have the true Ingredients mixed with it; so must the Word have Faith mixed with it; joyning it selfe with all the parts of the Truth, closely. 2. Faith can wall with nothing, not be mixed with any Truth, but the Word: and the Word will not joyne, nor wall, nor mix, with Conceits, opinions, Presumption, but with Faith: that is, it will be received, not as a Conjecture, or possible Truth; but for Divine, and infallible Truth: else it profiteth not. 3. Hearers of the Word may blame their misbelieve, if they get not profit. 4. Albeit a man get light by the Word; and some tasting of temporary Joy, and Honour, and Riches also, by professing or preaching of it, yet he receiveth not profit, except he get enty into Gods rest thereby: for all these turn to Conviction.

Vers. 3. For, we which have beleevd, doe enter into Rest, As he said, As I have sworn in my wrath, if they shall enter into my Rest, although the works were finished from the Foundation of the World.

Read the sum of this Chapter, verse 2, 3, 5. for clearing of his reasoning.

He proveth that Believers enter into Gods rest: because God excludeth, by his threatening, misbelievers onely. Then, 1. Fearfull threatening of the wicked carry in their bosome sweetest promises to the godly and the faithfull.

2. Believers get a beginning of this rest in this World, and a possession of it, in some degrees, by Faith. Their delivery from sin and misery is begun. Their life, and peace, and joy is begun.

Vers. 4. For he spake in a certain place, of the seventh day, on this wise; And God did rest the seventh day, from all his works.

Vers. 5. And in this place again; If they shall enter into my Rest.

He compareth places of Scripture, and sheweth the significations of Rest.

D

Then

Then, 1. Words in Scripture, are taken, in sundry places, in sundry significations 2. Comparison of places, will both shew the divers acceptions of any word, and the proper meaning of it in every place.

Vers. 6. Seeing therefore it remaineth, that some must enter therein; and they to whom it was first preached, entred not in, because of unbelieve,

The full sentence of the sixth verse, is this; Seeing therefore it remaineth, that some must enter in; and they to whom it was first preached, entred not in, because of unbelieve, It will follow by consequence, that Believers do enter in. This latter part is not expressed in the Text, but left unto us, to gather by consequence. Whence we learn, 1. That God alloweth us to draw consequences from his Scripture. 2. Yea, traineth us on by his own example, to draw them forth by reason. 3. Yea, he will, of necessity, force us to draw consequences from his words; or else not let us understand his meaning, by leaving something not expressed, to be collected by us.

Vers. 7. Again, he limireth a certain day, saying in David, To day; after so long a time, as it is sloyd, To day, if yee will heare his Voyce, harden not your hearts.

In that he reasoneth from the circumstance of time when David uttered these words, he teacheth us, That oftentimes there is matter of great moment imported in the least circumstances of the Scriptures writing; and therefore, that the circumstances of time, place, and person, who speaketh, and to whom, and at what time, &c. should not be passed over, in our consideration of a Text, but diligently be marked.

Vers. 8. For if Jesus had given them rest, then would he not afterwards have spoken of another day.

Vers. 9. There remaineth therefore rest to the people of God.

Vers. 10. For he that is entred into his Rest, he also hath

hath ceased from his own works, as God did from His.

1. *This reasoning from the time of Davids speaking, sheweth, How infallibly they were led that wrote the Scripture; that they could not faile in setting down a word: nor speak one word that could cros any other word spoken by any other Prophet, before or after.*

2. *David taught of the spirituall rest in his time, and so did Moses;* Then 1. The old Church was not straitned with earthly promises so, but that they had heavenly and spirituall promises given them also, as signified by the earthly and typicall promises. 2. Their types had some starre light of interpretation: and, they were taught to look through the veile of Ceremonies and Types.

3. *He saith, He that is entred into his Rest, ceaseth from his owne workes.* Then, 1. Before a man be reconciled to God by faith in Christ, he is working his own workes, doing his own will, and not Gods. 2. He is working without ceasing, his own unrest, and his own torment, which he procureth by working his own will. 3. The man that thinketh he is entred into Gods rest, must be Gods Workman, and no more work what pleaseth himselfe, but what pleaseth God: ceasing from sinfull workes, and doing what is lawfull and good, in way of obedience unto him.

Vers. 11. Let us labour therefore, to enter into that Rest; lest any man fall, after the same example of unbeliefe.

1. *In the third verse he said, The Believers entred into Gods rest: Here he exhorteth the Believer to labour to enter into it.*

Then, 1. The Rest of God is entred into by degrees. 2. They who have entered, must study to enter yet more; going on from Faith to Faith, and from obedience to further obedience; and from grace to grace, till they have gone all the way that leadeth unto glory.

3. *He requireth labour and diligence to enter in.*

Then, 1. Gods rest is no rest to the flesh, but rest to the soule, as *(Matth. 11. 29.)* Christ promiseth. 2. Without care and diligence a man cannot promise to himself to enter in: For the way is called *Strait* which leadeth unto Heaven.

3. *He requireth this diligence, lest a man fall, as the Israelites did.* Then, as some of the Israelites fell in a temporall misbelief, and drew on temporall judgements upon themselves, as *Moses* and *Aaron*; so many Professors now also doe; even elect. Again, as some fell in unbelief with hardened hearts; yea, in obstinate misbelief, and perished in their sin: so yet amongst Professors, some may fall into obstinate misbelief, and perish, except they give diligence to make progress towards their Rest.

Vers. 12. For the Word of God is quick and powerfull, and sharper then any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joynts & Marrow, and is a discerner of the thoughts and intents of the Heart.

1. *Lest any one should shift off this threatening, as expired with those to whom it was first spoken; or cloak and dissemble their sinnes, and purpose of defection, when they should see their time; he letteth them know the power of the Word, and of God their adversary.*

Then, the use, extent, and nature of Gods Word, must be well studied, lest through mistaking, or ignorance hereof, a man should mis-apply, or mis-regard it.

2. *The first property of the Word, it is Quick: that is, dieth not when those die to whom first it was directed, but endureth, speaking on with that same authority to all that heare it, in all times after.*

Then, the Word is not a dead Letter, nor expired with former Ages: but the same to us that it was before to others, fit for operation, and working the work for which it is sent, for convincing or converting the hearer alway.

3. *Again, it is Powerfull: That is, not fit to worke onely, but active and operative, in effect: actually binding the conscience to obedience, or judgement, make the sinner what opposition he will. Yea, it falleth a working on the hearer, if he believe it, presently to clear his minde, rectifie his will, and reform his life, and to bring about his good and safety. If a man believe it not, it falleth a working also, presently to binde him guilty unto judgement, and to augment his naturall blindness, and his hearts hardness, and to bring on some degree of the deserved punishment upon himselfe: albeit not of its owne nature, but by the diffussion of the object whereupon it worketh.*

Then

Then, 1. The Word wanteth not the own effect, whensoever it is preached; but alwayes helpeth, or hurteth the hearer, as he yeeldeth to it, or rejecteth or neglecteth it. 2. We shall doe well to oblerve what sort of operation it hath upon us, seeing it must have so me; that we may be framed to the better by it.

4. Another property of the Word: It is sharper then any two-edged Sword, because it pierceth speedily through a brazen Brow, and dissembling countenance, and a lying mouth, and thrusteth it selfe without suffering resistance, into the conscience of the most obstinate, with a secret blow, and maketh him guilty within his own breast.

Then, 1. Let not Preachers think their labour lost, when they have to doe with obstinate sinners. The stroke is given at the hearing of the Word, which will be found uncured after. 2. Neither let dissemblers please themselves with a fair countenance put upon the matter; as if the Word did not touch them; but rather give glory to God in time, when they are pricked at the heart. For if they dissemble the wound received of this Sword, the wound will prove deadly.

5. Piercing even to the dividing asunder of the Soul and the Spirit: That is, those most secret devices and plots of the Minde, or Spirit, and those closest affectiones of the Heart or Soule towards any forbidden evil, this word will find out: yea, it can divide asunder the Soule and the Spirit, the Heart and the Mind, and tell the man how his Soule or Heart cleaveth to the sinne, and how his Mind plotteth pretences to hide the evil of it from himselfe and others, even in those sins which have not broken forth, but lye as deep in the mind as the marrow in the bones. And it can put difference betwixt the purposes of the heart and the thoughts, how to compassse the designe, and how to hide the convey. Or those wayes how the sinner doth beguile himself, and seeketh to blind the eyes of others, the Word doth decypher and distinguish all these things which self-deceiving Sophistry confoundeth.

Then, 1. Secret purposes fall under the Judicatory of the Word, as well as practices accomplished. 2. Pretences and excuses will not put off the challenge of it. 3. Nothing remaineth but that we give up our selves to the Words government, flying what it dischargeth, and following what it commandeth.

Verf. 13. Neither is there any Creature that is not manifest in his sight: but all things are naked

and opened unto the eyes of him with whom we have to doe.

To cleare the power of the Word, he bringeth in the property of God, whose word it is, and setteth up the summe secret thought; in the sight of the All-seeing God, with whom he hath to doe.

Then, 1. God is the Party with whom the hearer of the Word hath to doe, and hath his reckoning to make, and not the Preacher. 2. God joyneth with his Word, and giveth it that searching, and discovering, and piercing vertue. 3. Gods omniscience, and all-seeing sight, should make us look to our inward disposition; so shall this, and other like Exhortations, and Threatnings, have better effect and fruit in us.

Verf. 14. Seeing, then, that we have a great High Priest, that is passed into the Heavens, Jesus, the Sonne of God, let us hold fast our Profession.

1. He giveth them a direction for entering into their rest, To hold fast their profession: that is, in faith and love to avow the Doctrine of Christ.

Then, He that would enter into rest, must be steadfast, in maintaining, and avowing the true religion of Christ. 2. He who quitteth the profession of the truth of Christ, taketh couriers to cut off himself from Gods rest. For, if we deny Christ, he will deny us.

2. He commandeth, To hold fast our profession. Then, 1. God will not be pleased with backsliding, or coldnesse, or indifferency in matters of Religion, because this is not, to hold it fast; but to take a loose hold, which is the ready way to defection. 2. There is danger, lest our adversaries pull the truth from us. 3. The more danger we foresee, the more strongly must we hold the truth.

3. The encouragement which he giveth to hold fast, is, We have Christ, a great high Priest, &c. Then, 1. As we have need of threatening, to drive us to enter into Gods rest, So have we need of encouragements to draw us thereunto. 2. All our encouragement, is from the help which we shall have in Christ, and that is sufficient.

sufficient. 3. Christ is alwayes for us in his Office, albeit we do not alwayes feel him sensibly in us.

4. He calleth Christ, A great High Priest; to put difference betwixt the typicall high Priest, and him in whom the truth of the Priesthood is found. Then, What the typicall high Priest did in shew for the people, that the great high Priest doth in substance for us: That is, reconcileth us to God perfectly, blesteth us with all blessings solidly, and intercedeth for us perpetually

5. He affirmeth of Christ, that he is passed into the Heavens; so wit, in regard of his Manhead, to take possession thereof in our name.

Then, 1. Christs corporall presence is in Heaven only, and not on earth, from whence he is passed. 2. Christs corporall presence in Heaven, and absence from us in that respect, hindereth not our right unto him, and spirituall having, or possessing of him. 3. Yea, it is our encouragement, to seek entry into Heaven, that he is there before us.

6. He calleth him Jesus, the Son of God; to lead us through his humanity, unto his Godhead. Then, no rest on the Mediator, till we goe to the rock of his Godhead, where is strength, and satisfaction to faith.

Vers. 15. For we have not an high Priest which cannot be touched with the feeling of our infirmities: But was, in all points tempted like as we are; yet without sin.

1. Another encouragement is from the mercifull and compassionate disposition of our high Priest, whose nature, and office, and experience, maketh him, that he cannot be but touched with our infirmities, both sinfull, and sinlesse infirmities, of body, estate, or mind.

Then, 1. He presupposeth, that the faithfull are subject to infirmities, both of sin, and misery; and by reason thereof, to discouragements, and dashing of their spirit. 2. Christ doth pity the infirmities of the faithfull, their poverty, banishment, sickness, grief; yea, their sinfull passions, and perturbations, and short coming in holy duties; he is compassionate in all these. Therefore may our faith gather strength from his pity, to bear these the better;

better; and strive against our sinfulness with the greater courage. And, in the sense of our infirmities, we should not stand back from Christ; but go to him the rather, as to a compassionate physician, who can, and will help us.

2. *To give us assurance of his compassion, he sheweth us, that he was, in all points tempted like as we are, yet without sin.*

Then, 1. Christ hath experience of all tryals wherein any of his servants can fall; of poverty, contempt of the world; of being forsaken by friends; of exile, imprisonment, hunger, nakedness, watching, weariness, pain of body, dashing of mind, heaviness of heart, sorrow, anguish, and perplexity of spirit, yea, of disorientation to sense, yea, of the wrath and curse of God; the feeling whereof may justly be called *A descending to Hell*; Christ in his owne experience knoweth what all such exercises are. 2. These his experiences, and sufferings, are pawnes to us of his compassion on us in such cases; so that we may as certainly believe the compassion, as the passion.

3. *He maketh exception of sin, whereof he was free, but not of his being tempted to sin.*

Then, 1. Albeit our Lord was free from committing sinne, yet he was not free from being tempted to sin: and so can pity our weakness, when we are overcome of it. 2. His being free of sin, is our comfort against sinne. For, if our mediator had been defiled with sin, he could not have washed us. But now he is able to justify us, and set us free of sin also.

Vers. 16. Let us, therefore, come boldly unto the Throne of Grace, that we may obtaine Mercy, and finde Grace, to help in time of need.

1. *From these encouragements, he draweth another direction, To come boldly to God in prayer, for every thing whereof we stand in need.*

Then, the Apostle alloweth unto the believer, 1. Certain perswasion of the acceptation of his person: he biddeth him *Come boldly*. 2. He alloweth certain perswasions of the granting of his prayers, in the matter, namely, of Grace and mercy, which include the remission of sins.

2. *The*

2. *The Throne of Grace, or the Mercy Seat, was above the Ark, within the Sanctuary, and represented God in Christ reconciled to his people, gracious and mercifull unto them. To this he alludeth, and by this meanes teacheth us,*

1. That the substance of that typicall Mercy Seat, is to be found in Christ under the Gospel. In him God is ever to be found, on his throne of grace. 2. That the Vail of the ceremoniall Sanctuary, is rent in Christs suffering, and an open door made unto the holiest, unto every believer, and not for the Highest alone, to enter in. 3. That God layeth aside his terrour and rigour of justice, when his own come to him in Christ, and offereth access unto the throne of grace, unto them.

3. *He will have us coming with boldness, to obtain mercy, including himself with the faithfull, and joyning the meekest of the faithfull, to whom he writeth, in the same priviledge with himselfe.* Then, 1. Free liberty to expound all our mind to God, as the word importeth, without employing the mediation of Saint or Angel, or any beside Christ, is one of the priviledges of Christian Religion. 2. This priviledge is common to the meekest of the faithfull, with the chiefest Apostles. 3. There is mercy to be had for such as come for removing of every sin, and remedy of every misery.

4. *He setteth before them the hope of Grace to help in time of need.* Importing hereby, 1. That albeit for the present, possibly we be not touched with the sense of wants, straits, and difficulties, yet we are to expect, that time of need will come. 2. That it is good to fore-see this, and make provision in the time of grace, in this acceptable day, while God is on his throne of grace. 3. That our prayers, if they get not an answer presently, yet shall they get an answer in the time of need. When our need commeth, then shall our help come also.

The Summe of Chap. V.

I Have called Jesus, the Son of God, a great high Priest, because the Leviticall Priests are but a resemblance of him, and that in their imperfect measure. For look what office they had, *vers. 1.* What properties were required in them, *vers. 2. 3.* How they were called to their office, *vers. 4.* A fairer calling
hath

hath Christ, and to an higher Priesthood, *vers. 9. 6.* I called him a compassionate high Priest, because he took on our frail nature, and had experience of such troubles as ours, both outward, and inward, *vers. 7.* For, the measure of the Mediators obedience, albeit he was the Son, required actual and experimental suffering: else, the price had not actually been paid for us, *vers. 8.* And, now being thoroughly fitted for his office by suffering, he is become the cause of the salvation of all that follow him, *vers. 9.* Authorized for that end of God, after the order of *Melchisedech*; which order is more perfect than *Aarons*, *vers. 10.* Of which mystery I must speak with greater difficulty, for your incapacity, *vers. 11.* For ye have need yet more to be catechised, in the rudiments of Religion, as babes, *vers. 12.* For, such are they to whom easie doctrine must be propounded, *vers. 13.* But harder doctrines, are for riper Christians, *vers. 14.*

The Doctrines of Chap. V.

Vers. 1. For, every High-Priest taken from amongst men, is ordained for men in things pertaining to God; that he may offer both gifts and sacrifices for sins.

1. **H**E setteth down the properties of the High-Priest, that he might shew the truth of them in Christ. First, the peoples comfort did require, that the High-Priest should be a man. So is Christ a Man, chosen out from amongst men. The Flower of all the Flock. Therefore we may come the more homely to Him.

[2. The High-Priest was ordained for men; that is, was appointed to imply all his Office for mens good. So doth Christ: therefore may we expect that he will do for us, as Mediator, what he can: and that is all that we need.

3. The High-Priests Office reached to all things pertaining to God; to communicate Gods will unto the people, and to lay before God the peoples Necessities. So doth Christs Office to all the business betwixt God and us, for working in us Repentance, and Amendment; and making our persons, and service, acceptable to God: and therefore, in nothing may we pals by Him.

4. In speciall, the Priest bechood to offer Gifts and Sacrifices for Sin, for removing of Wrath, and obtaining of Pardon. So hath Christ done, and fulfilled the type in this poin also: therefore by Him must we obtain the good which we crave, and have the evil removed which we fear.

Vers. 2. Who can have compassion on the ignorant, and on them that are out of the way, for that He Himself also is compassed with infirmity.

1. He goeth on in the Comparison: The typical High-Priest bechood to be compassionate on the Sinner: So in truth is Christ, even as the misery requireth, proportionally, as the word importeth.

2. He maketh two sorts of Sinners, Ignorants, and Transgressors. Then, Though there be difference of sinners, yet no sinner, that seeketh to Christ, is secluded from His Compassion.

3. Followeth a difference, serving to advance Christ, above the typical Priest. The High-Priest typical, was compassed with infirmities, not only sinlesse infirmities, but sinfull also, and so bechood to pity others. Christ, though not compassed with sinfull infirmities, but sinlesse only, yet doth pity Sinners of all sorts.

Then, Look what compassion one sinner might expect of another, as much may we expect of our sinlesse Saviour.

Vers. 3. And by reason hereof, he ought as for the people, so also for himself, to offer for sins.

Another difference. The typical Priest had need of Remission of his own sins, and the benefit of the true Sacrifice: But Christ, because without sin, offered Sacrifice only for our sins, and not for His owne.

Then, All the Benefit of Christs Sacrifice, commeth unto us.

Vers. 4. And no man taketh this honour unto himselfe, but He that is called of God, as was Aaron.

He proceedeth in the Comparison. The typical Priest entred by authority to his Calling, and was honoured by his Calling: So entred Christ.

Christ. No man, saith he, taketh this honour unto himself, but He that is called as was *Aaron*. Then, 1. It is an honour to be called to an Office in the House of God. 2. The Calling is null, if it have not God for the Author, and Caller. 3. If a man take an Office, not appointed of God, or intrude himself into an Office, without a lawfull Calling, it is no kind of honour unto him.

Vers. 5. So also, Christ glorified not Himselfe, to be made an High-Priest: But he that said unto Him, Thou art My Son, to day have I begotten Thee.

1. Our Lord is commended, for not glorifying himself, by intrusion in his Office.

Then, 1. Such as pretend to be Christs Servants, must beware to intrude themselves into any Office, and must attend, as Christ did, Gods Calling, to Gods Employment. 2. He that usurpeth a Calling, doth glorifie himself, and taketh the honour that is not given him: for which he must give a Reckoning.

2. Thou art My Son, this day have I begotten Thee, doth import, by the Apostles alledging, not only Christs God-head, and Declaration to be Gods Son; but also the Declaration of him, To be High-Priest in his Man-head, taken out from amongst men. So deep are the Consequences of Scripture, when the Spirit bringeth forth his own Mind from it.

Vers. 6. As He saith also in another place, Thou art a Priest for ever, after the Order of Melchisedek.

He alledgeth another place, more cleare.

Then, Howbeit Truth may be proved from one place, yet it is needfull also, for the hearers cause, to alledge more places, till the hearer be convinced.

Vers. 7. Who in the dayes of His flesh, when He

had offered up Prayers, and Supplications, with strong Crying, and Teares unto Him that was able to save Him from Death; and was heard, in that He feared.

Having proved Christs Office, he sheweth his Exercise of it, in offering for our sins a more precious Oblation than the typicall: Even himself, with Teares, to Death.

In these words, Then, Christ is pointed out unto us, 1. An High-Priest, taken from amongst men: a very true Man of our substance; Flesh, of our flesh. 2. A Man, subject to the sinless infirmities of our nature, as Grief, Fear, Mourning, Death. 3. Having a set-time, during which he was to bear these our infirmities, in the dayes of his flesh. 4. Exercising his Priestly Office in these his dayes, and offering his precious Teares, and Cryes, yea, his life, for us. 5. One, who howsoever Fear was upon his holy Nature, yet knew he should be delivered from death. 6. Who, as a man, in confidence of delivery, made prayers to the Father. 7. Whose prayers are not refused, but accepted, and heard on our behalfe. 8. And, that these his sufferings were ended with the dayes of his humiliation.

1. These Acts of Feare, and Teares, &c. are the proper Acts of his humane nature.

Then, 1. As the Divine Nature had its own Acts proper to it self, so had the humane Nature acts proper to it self also; and some acts were common to both the Natures: So of Christs acts, some are Divine, some Humane; some are both Divine and Humane. 2. As Man, he was unable to beare our burden, or to help himself, and therefore behooved to have the help of the God-head. 3. Albeit he was God in his own person, yet as Man, he behooved to take our room and place, and pray for assistance, both as surety for us, and teacher of us: to give us example how to behave ourselves in straits.

*2. He feared death, and offered Prayers and Teares, and strong cries: Because not onely death temporall presented it self before him; but, which was much more, the curse of the Law, the Fathers wrath for sin duly deserved by us, was set in a Cup to his head, which should have swallowed him up for ever, if he had not, by the worbiness of his person overcome it, and turned the eternall wrath and curse due unto
 2, into a temporall equivalent to himselfe.*

Then,

Then, 1. The sense of Gods wrath, whom will it not terrifie, since it wrought so on Christ? And Nature cannot chuse but feare, when sense feeleth wrath. 2. Felt wrath seemeth to threaten yet more, and worse: and therefore, beside feeling, doth breed yet further feare. 3. The curse of God due to our sinnes, virtually implying the deserved pains of hell, is more terrible then can be told, and such as the creature cannot chuse but fear & abhor. 4. Christs sufferings were no phantasie, but very earnest, vehement, and terrible. 5. No weapon, nor Buckler against wrath, but flying to God by supplication, and crying, and teares.

3. *He prayed to Him that was able to save him, and was heard.*

Then, 1. Albeit sense of wrath seeth no out-gate; but black feares are alwayes before it; yet faith looking to Gods omnipotency, seeth an out-gate. 2. Christs prayers in our behalfe, receive no repulse, but are heard. 3. Christ both died, and was saved from death also, because it could not keep Dominion over him. So shall we be saved from death though we die.

Vers. 8. Though he were a Sonne, yet learned he obedience by the things which he suffered.

He removeth the scandall of his Crosse, by shewing the necessity and use thereof. Albeit he was the Son, yet he learned obedience by those things which he suffered.

Then, 1. In the time of Christs deepest humiliation, the union betwixt his Godhead and Manhead was not loosed: he remained the Son of God still. 2. The excellency of his person exempted him not from suffering, having once taken on our debt. 3. Christ knew what suffering was, before he suffered: but he knew not by experience till he actually suffered. 4. Christs holy life was a part of his obedience to the Father: but his obedience in suffering for our sinnes, was obedience in an higher degree. 5. To obey God by way of action, is a common lesson to every holy creature: but, that a sinlesse and holy person, should suffer for sin, was a new lesson proper to Christ, a practise which never passed but in Christs person onely.

Vers. 9. And being made perfect, he became the Author of eternall salvation unto all them that obey him.

1. *The*

1. *The suffering of Christ is called his Perfection.*

Then, 1. Christ though perfect in his person, yet he wanted something to make him perfect in his Office till he suffered: for he could not satisfy the Fathers justice till he suffered; nor yet could he have fellow-feeling from experience, of the miseries of his members. 2. After suffering, Christ lacketh nothing that may pacifie God, or comfort, and save sinners.

2. *The fruit followeth, Being perfected, he is become the Author of salvation to all that obey him.*

Then, 1. The proper cause of our salvation is to be sought in Christ, perfected by suffering: not in any one part of his holiness, or obedience in doing, or any part of his suffering; but in him perfected by his obedience, even to the death of the Crosse. We may take comfort from, and make use of his holy conception, life, and severall vertues: but we must remember that his accomplished obedience, in doing, and suffering, is our ransom, jointly considered: and not any particular act looked on alone.

2. None should stand by Christs sufferings, which perfected him in his Office, and likewise perfected our ransom to the Father. 3. Christ felt the bitterness of his own sufferings himselfe: but we got the sweet fruit thereof; even eternall life. 4. Onely they who obey Christ, can claim Title to the purchase of eternall life by him. Now these are they who obey him, who in uprightness of heart beleve in his promises, and aim to draw strength out of him for new obedience.

Vers. 10. Called of God an High Priest, after the Order of Melchisedek.

He proveth that Christ is Author of eternall salvation to his Followers, from the nature of his Priesthood, which is eternall: not after Aarons Order, but Melchisedeks.

Then the nature of Christs Priesthood after Melchisedeks order, and the Fathers authorizing him in the Office, is the evidence of our eternall salvation to be had by him with the Fathers approbation.

Vers. 11. Of whom we have many things to say, and hard to be uttered, seeing yee are dull of hearing.

Being

Being to speak more of this mystery, he prepareth them, by checking their dulnesse; and aduertising them of the difficulty of expressing himselfe because of the same.

Then, 1. Even the Children of God are not free of this disease, of slownesse to conceiue spirituall things aright. 2. The Incapacity of Auditors will breed even unto the best Preachers, difficulty of expressing their mind. 3. Preachers should rebuke the dulnesse of people, to stirre them up the more.

Vers. 12. For when for the time yee ought to be Teachers, yee have need that one teach you again which be the first Principles of the Oracles of God; and are become such as have need of milk, and not of strong meat.

1. *He maketh their fault the more, because by reason of time, they ought to have been Teachers: that is, both well grounded themselves, and labouring to inform others.*

Then, 1. As we had longer time to learn, so should we make more progresse in knowledge. 2. As we are rooted in knowledge our selves, so ought we to communicate our knowledge, and inform others.

2. *He calleth the Catechizing of the Ignorant, the Teaching the first Principles of the Oracles of God; and compareth it to the giving of Milk.*

Then, 1. Catechizing of the rude and ignorant, is the first thing must be done, for making sound Christians. 2. There is an order to be kept in bringing men unto knowledge: The first principles, and fundamentall Doctrines must first be taught. 3. Nothing is to be taught, for grounding men in Religion, but Gods Oracles; that which is in Gods word onely. 4. The manner of teaching the Principles of Religion, should be easie and plain, as milk for Children.

Vers. 13. For every one that vseth Milk, is unskillfull in the Word of righteousnesse. For he is a Babe.

He proveth them to be rude in knowledge, by the description of one weak in knowledge, whom he calleth a Babe, using milke, and unskillfull

full in the Word of Righteousnesse: so called, because how to be righteous is the sum of the Doctrine of it.

Then, 1. There are degrees of knowledge in Christianity: Some are weake, like Babes; some more instructed, and of full age. 2. All knowledge in Christianity, is to be reckoned by acquaintance with the Scripture; and skill therein: Not by humane learning.

Verf. 14. But strong meat belongeth to them that are of full age; even those who by reason of use, have their senses exercised to discern both good and evill.

1. He describeth the well instructed Christian, by his meat, and exercised senses. The meat that he is fit for, is strong meat: that is, more profound Doctrine.

Then, 1. All the Scripture, and Doctrine from it, is either milk, or stronger meat: but whether this, or that, yet, alwayes it is food, fit for nourishment of mens soules. 2. Discretion must be used by Teachers, to fit their teaching, as their people are advanced for Milk, or stronger meat; so as they may best be fed.

2. For the exercise of his senses, or wits, to discern good or evill, he hath it by use, habit, and frequent acquainting himselfe with Scripture.

Then, 1. The use of the Scripture, and knowledge gotten thereby, is to discern by it, what is good, what is evill; what is truth, what is error; what is right, what is wrong. 2. Though Scripture be the Rule, yet not every one can take it up, or make right application of the Rule to the point in hand. 3. To get a mans wits exercised, requireth frequent use of, and acquaintance with the Scripture. And without this haunting our minde in the Scriptures, and observing the Lords counsell therein, a man cannot in humane wits. In false

The Summe of Chap. VI.

Therefore, albeit you be rude, yet presupposing you are so settled in the grounds of Faith, Repentance, Baptisme, &c. that you shall not renounce them again, I will lead you on a little farther, if God please, *vers. 1. 2. 3.* For, if after clear conviction of the truth, a man voluntarily revolt, and fall away, from the grounds of true Religion, there is neither repentance, nor mercy, for such a man; because he, maliciously, doth what he can, to put Christ to as great a shame, as those who first crucified him, *vers. 4. 5. 6.* And, as God bleisseth those who bring forth fruits by his manuring of them, *vers. 7.* So is it justice, that he curse such as grow worse after manuring, *vers. 8.* But I hope better of you, *vers. 9.* As the fruits of your faith give me warrant, *vers. 10.* Only that you may be more and more assured, continue diligent, *vers. 11.* And follow the example of the faithfull before you, in hope of the inheritance, *vers. 12.* For, the promise made to *Abraham*, and the faithfull his children, is very sure, confirmed by an oath, *vers. 13. 14.* And *Abraham* at last obtained it, *vers. 15.* For, as an oath endeth strife among men, *vers. 16.* So, to end our strife with God, in misbelieving of him, he sware the promise to *Abraham*, and to his seed, *vers. 17.* That upon so solid grounds, as are Gods Promise, and Gods Oath, we might have comfort, who have fled to Christ, and hope for his help, *vers. 18.* Which hope, is as an anchor, which will not suffer us to be driven from Heaven, where Christ is established Eternal Priest, after the order of *Melchisedech*, *vers. 19. 20.*

The Doctrine of Chap. VI.

Vers. 1. Therefore, leaving the Principles of the doctrine of Christ, let us goe on, unto Perfection; not laying againe the foundation of repentance from dead works, and of faith towards God.

1. From the reproofe of their dulnesse, he draweth an exhortation, to amend their pace, and goe forwards. Which teacheth us, that the conscience of our by gone slips, and sloathfulness, should be a sharp

sharp spur, to drive us to a swifter pace, for overtaking of our Task.

1. *He calleth the Principles of Religion, the Principles of the Doctrine of Christ.*

Then, 1. The doctrine of Christ is the summe of Religion. He that hath learned Christ well, hath learned all. 2. Nothing to be taught in Christs house, but his doctrine; which cometh from him, and tendereth to him.

3. *He leaveth the Principles, and goeth on to perfection.* Then, 1. There are two parts of Christian doctrine: one, of the Principles of Religion; another, of the perfection thereof. 2. The principles must first be learned, and the foundation laid. 3. When people have learned the principles, their Teachers must advance them farther, towards perfection.

4. *He saith, he will not lay again the foundation: presupposing it is so laid, as it needeth not to be laid again. Or, if they make Apostasie after once laying, cannot be laid the second time.*

Then, The grounds of Religion must be so solidly learned, as they may well be bettered afterwards, by addition of farther knowledge; but never raised again; and must be so soundly believed, as they never be renounced again.

5. *He reckoneth a number of fundamentall points of Doctrine: and, first, of repentance from dead works: so he calleth our works before conversion.*

Then, 1. It is a main point of the Catechisme, to believe that all our works before repentance, and conversion, are but dead works: that is, sins making us lyable to death. 2. If repentance be not learned from these works, the rest of the building wanteth so much of the foundation.

6. *Injoyning the Doctrine of faith, as the next point, he giveth us to understand, That it is as necessary a ground of Religion, to teach a penitent to believe in God, as to teach the believer to repent.*

Vers. 2. Of the doctrine of Baptismes; and, of laying on of hands; and, of resurrection of the dead; and, of eternall judgment.

1. *The Doctrine of Baptismes, in the plurall number, he maketh a third fundamentall doctrine: and so maketh it necessary, That the*
signification

significations of Baptisme be taught, that the people may learn to put difference betwixt outward baptisme by the Minister, which an hypocrite may have, and the inward baptisme by the spirit, which Christ bestoweth upon his own Elect; and, that they be instructed in the nature of this Sacrament, and the signification thereof: yea, and of the baptisme of suffering affliction for the Gospel, whereunto the outward Sacrament of baptisme obligeth.

2. The fourth fundamentall point of the doctrine of the Catechisme, be maketh the doctrine of the laying on of hands. Now, hands were in a speciall manner imposed: First, in the bestowing of spirituall and miraculous gifts, for the confirmation of new converts in the primitive Church, Acts 8. 17. 18. Which endured unill christian Religion was sufficiently confirmed unto the world to be divine. Next, imposition of hands was used in the ordination of Office-bearers in the Church, both extraordinary, and ordinary, 1 Tim. 4. 14. and Chap. 5. 2. Acts 6. 6.

Then, in the Apostles estimation, it is necessary for grounding of people in Religion, that they be instructed, not only how the Lord founded the Christian Religion, and confirmed it by extraordinary gifts of the holy Spirit, in the primitive Church: But also what Offices, and Office-bearers he hath ordained for ordinary edification, and ruling, and maintaining of his Church, unto the end of the world: that they may acknowledge such as are sent of God, and submit themselves unto them.

3. The doctrine of resurrection of the dead, be maketh the fift point of the Catechisme: and of the last judgment, the sixth. Under which sixt, the summe of Christian Religion may be comprized; and in this order wherein they are set down, may be best learned, believed, and made use of.

Vers. 3. And this will we doe, if God permit.

By this manner of speech, if God permit, he reacheth us, that if a Preachers endeavour to instruct a people, can have no success except God make way unto him, and concur with him.

2. That he who is busied in the most necessary part of Gods service, suppose, it were in writing Scripture, or in ordinary preaching, and writing, must do it with submission to God, to be stopped in the midst of his work, and cut short; yea, and that in the midst

midst of a meditated speech, if it so please God.

Vers. 4. For, it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost,

Vers. 5. And have tasted the good word of God, and the powers of the world to come;

Vers. 6. If they shall fall away, to renew them again unto repentance: seeing they crucifie, to themselves, the Sonne of God afresh, and put him to an open shame.

1. Minding to stirre them up to make progresse in knowledge, setteth before them the danger of Apostasie.

Then: 1. He presupposeth, except they study to make progress, they shall go backwards: and that going backwards, tendeth to apostasie: and that voluntary, and compleat apostasie from known truth, doth harden the heart from repentance, and cutteth off a man from mercy. 2. He accounteth our naturall security so great, that there is need of most fearfull threatnings, to awake us out of it. 3. That the only way to be freed from apostasie, is to beayming at a progresse.

Next, observe, 1. That he doth not speak here of every sin against knowledge, albeit indeed those be fearfull and dangerous; but of Apostasie from Religion, and the Doctrine of Christ. 2. Not of the Apostasie of Ignorants, who never were informed in the matter of Religion; but lightly came, and lightly went away: (albeit the shame done to Christ by them, is great and grievous:) but, of such who after illumination, and feeling somewhat of the power of the truth, doe revolt. 3. He speaketh not here of Apostasie of infirmity, for feare, infirmitie of a passion, or hasty passage of ones life: But, of a voluntary, and deliberate falling away after cleare conviction of the truth. This is that sin against the holy Ghost which here he speaketh of. 4. He doth not presuppose here, that an elect child of God, and renewed, may fall into this sin: But, that a Professor, and some in the visible Church, may fall away and dye in this sin. (Now, a Professor may be endued with

many gifts, & yet be a temporizer, and remain unrenewed inwardly, & so may possibly fall into this III. And therefore every Professor should be the more circumspect, because of the possibility of some mens Apostasie; and the more diligent to attain to that faith which purifieth the heart, and worketh by love, which faileth not. 5. In telling what is the danger of a professors Apostasie. the Apostle minded not to weaken any mans faith: but to encourage him from pro gresse making: But, by the contrary, his intension is, that men strengthen themselves so much the more in the faith. And therefore such as have felt no more in their own estimation, but these tastings, should be so farre from discouragement, and fainting, that rather they must look to a necessity laid upon them, to make progresse in faith, and the fruits thereof, and to draw neerer to God, who can preserve them from falling away.

But because some doe trouble themselves, and other some doe harden themselves in error, by this place, (as our intended brevity will suffer) let us study to give some light to both. Compare this place with verse 9, 10, &c. of this Chapter, to the end. First, in these verses, the 4. 5. and 6. he is speaking of Professors in generall, conditionally. But verse 9. 10, &c. he is speaking to the true Believers amongst these Hebrewes, particularly.

2. Here in these verses are glorious gifts, Illumination, and tasting of spirituall things: There in those verses, is Faith, working by love, to the glory of Jesus, and Weal of his Saints. 3. Here are men enrolled amongst Christians, so bolden, and esteemed, both of themselves and others: There are sensible soules, in the feeling of sin, and feare of wrath, and hope of Mercy, flying to Jesus as to a Refuge, and casting the Anchor of their tossed soules within the veil, where Jesus is in Heaven. 4. Here men receiving from the holy Ghost good things: there men receiving from him, beside these good things, better things also. 5. Here things glorious indeed, yet not alwayes accompanying salvation; but in some going before saving grace; in others, possibly alone, without saving grace: But there are saving graces alwayes joynd with salvation. 6. Here in these verses the Apostle is not confident, but such as have received these things here mentioned, may fall away, except they goe forward, and study to make progresse. But there, in those verses, the Apostle is perswaded, that they shall not fall away, but be saved; and thereupon encourageth them to goe forwards.

From this Comparison it is cleare then,

That there is a possibility of the Apostasie of Professors, and popular Saints, but not of the Apostasie of renewed soules, and true

true Christians, true Saints. 2. There is a ground of feare from these words, to such as are leaue, and puffed up with the conceit of their spirituall gifts, but not of those who in feare are fled to Christ. 3. That in this place carnall confidence onely is shaken in such, who as if they had done well enough, study not to make progresse: but faith no wayes weakned in such, who still study to advance, and make more and more progresse. 4. That here fruitless light, and fruitless feeling, is called in question; but not faith, and laborious love, bringing our fruits to Christs glory, and good of his Saints.

Again, from this Comparison it is evident,

That the holy Ghost is Author, both of these common spirituall gifts, and of these speciall saving graces also. Of these common gifts he is Author, as dwelling amongst Professors, and distributing good things unto all Professors that are in the visible house of his Church. But he is Author of those saving graces, as dwelling in true Professors, who are his own house: bringing with himselfe better things then these gifts, and salvation also unto them infallibly.

Thirdly, from this Comparison it is cleare,

1. That there are some Converts, externall from the world, to the Church, who yet stick in their naturals, and are not in the sense of sinne, fled unto Christ for refuge, nor converted from nature to saving grace; to whom the Apostle will not deny room in the Church, if they will study to make progresse. And, 2. That illumination, and tasting of Spirituall things, may be given as well to such, who are not renewed in their heart, as unto sound Converts.

For, 1. The naturall man may be convinced; that the Church is a blessed Society, and joyne himselfe unto it. 2. Yea, change his outward conversation, and cast off his pollutions which are in the world through lust, and take himselfe to be ruled outwardly by Christs Discipline, and call him LORD, LORD. 3. And be so blamelesse before men, that he may looke with his Lamp like a wise Virgine, waiting for the wedding, and yet be a gracelesse fool inwardly. 4. Yea, he may be illuminated, not onely by learning the liberall knowledge of the Gospel, as men doe their Philosophy; but also may be illuminated supernaturally, with insight in many profound things in the Scripture. For supernaturall gifts may be in a Naturall and unrenewed Man, so as hee may so CHRIST, I have

propheſed in thy Name, and yet be unrenewed in Chriſts eſtimation.
 5. He may taſte of the heavenly Gift, partly by hiſtoricall beleev-
 ing the truth of the Goſpel, partly by contemplation of the truth cre-
 dited. Now, hiſtoricall faith, is a taſte of that heavenly gift of juſti-
 fying faith; becauſe it is a good degree towards it; and contem-
 plation of this truth, bringeth a taſte of the thing credited; and ſo of
 the heavenly Gift revealed in the Goſpel. For, the contemplation of
 every truth, bringeth with it, naturally, a delectation, ſuch as Philo-
 ſophers doe finde in their ſtudies. And the more eminent the truth be,
 no wonder the delectation be the greater. For, many heard Chriſts
 gracious Sermons, and wondered, and beleevd his words to be true:
 but, Chriſt did not commit himſelfe unto them; for he knew what
 was in them. 6. He may be made partaker of the Holy Ghoſt, and
 have his ſhare of Church gifts, diſtributed by the Holy Ghoſt; ſo as
 he can, from the light which the Holy Ghoſt giveth him, answer other
 mens doubts, comfort the feeble minded, and edifie others in their
 faith, by his ſpeeches; yea, have the gift of expreſſing his brain lights,
 both in conference to men, and in ſmall prayer to God, if he be a pri-
 vate man only: and if he be in publicke office, may have the gift of
 ſmall preaching, and praying in publicke: yea, in thoſe dayes of the
 Apoſtles, might have had the extraordinary gifts of Tongues, Pro-
 pheſying, and Miracles working. Therefore, ſaith Chriſt, Many will ſay to
 me in that day, Lord, Lord, have we not prophesied in thy Name?
 and in thy Name have caſt out Devils? and in thy Name done ma-
 ny wonderful works? To whom Chriſt wil answer, I never knew you:
 Depart from me, ye that work iniquity. Mat. 7. 22, 23. Now, this
 knowledge, convincing light, and gifts of utterance, &c. are from the
 Holy Ghoſt; or elſe, how could ſuch Apoſtates, as here are deſcribed, ſin
 againſt the Holy Ghoſt? 7. He may taſte of the good Word of God:
 this is, finde ſweetnes in the Doctrine of the Goſpel, and be convinced
 of the Goodneſſe and Mercy of God towards ſinners, ſhining therein:
 yea, and by beholding the poſſibility of his own ſalvation, upon this
 condition, If he will ſell all, and buy the Pearle, he may taſte of Gods
 Merchandiſe, in the blocking for them; beſide all the false joyes, and
 deluſions, which he may get by preſuming of the certainty of his own
 ſalvation: and yet, in the meane time, as a foole, will not lay downe
 the price; will not renounce his earthly, and beaſtly affections; will
 not deny himſelfe, and his own corruptions: The care of this world, and
 the deceiptfulneſſe of Riches, choaking the fruits of the Word heard,
 as they who receive the ſeed amongſt thornes. Wherefore, in ſome of

persecution for the Word, he may by and by be offended, and quit the Truth, albeit with the stony hearted hearers, in time of prosperity, he heard the Word, and anon, with joy, reserved it, Mat. 13. 20, 21, 22.

8. Lastly, he may taste of the power of the world to come: that is, in contemplation of the Blessednesse promised to the Saints in Heaven, be taken with admiration of it, yea, and have a naturall desire of it, as Balaam did, when upon such a speculation, he did wish to die the death of the Righteous, and to have his last end as his: and yet love the wages of Iniquity so well, as he forsook not his covetousnesse, for all his wish of Heaven. In a word, It is possible, that a man impotent, and unrenewed in his heart, may be a glorious Professour, for his outward behaviour, and have faire gifts; and yet make Apostasie from the truth, when he getteth a fit Temptation: or else, how should it be possible, that the Devill should make glorious Professours, and Churchmen, in all Ages, Apostates, Persecuters, Betrayers of the Truth to the Adversary, Under-miners of the Church of Christ; Except they, under all their show, did lodge in their heart, the love of Money, and worldly Riches, more than the love of Heaven? the love of the praise of men, rather than Gods Approbation? the lust of their fleshly ease, and pleasure, more than the pleasure of God? the fleshly fear of those that can kill the Body, more than of God, who can cast both Soul and Body into Hell? And, therefore, no wonder, if for satisfaction of their Ambition, Avarice, Lusts, and earthly Affections, they become ready to sell Christ, and His Truth, and His Church, and their Country, and All, when they find their Merchant, and the beloved Price offered unto them.

4. Observe here; How glorious soever these Illuminations, and Gifts, and Tastings seem, yet there is no farther here granted, but Tastings, to such rotten Professours. That which they get, is either only in the Brain, by Knowledge; or, if there be any Feelings, they are but fleeting Motions, flowing from temporary grounds, which proceed not from any Spirituall life in the man, nor from a root in himself: that is, not from the Spirit dwelling in him. Such feelings do neither foster, nor strengthen him, for any Spirituall Obedience; but vanish, without changing the heart. It is true, all that the Godly get, in comparison of what he shall get, is but Tastings: Yet, in comparison of these fruitlesse tastings of the unsound Professours, that which he getteth, is true Eating, and Drinking, a reall Feeding; holding his soul in life, and enabling him to work the works of God; to mortifie his Lusts, and serve God in his spirit

5. Of

5. Observe, That here he doth not challenge those who have felt these tastings, for unsound, nor threaten them, if they hold on, and make progresse. Then, 1. The having of illumination, and spirituall gifts, and tastings of heavenly things, is not to be lightly esteemed of, but accounted as steps, and degrees, unto a farther progress: wherefore, as it is possible some fall away, so is it a peice of advancement, to encourage men to go on, that they fall not away. 2. There is no danger in having this illumination, or these light tastings: But all the hazard is, to rest upon them, and not to tend towards perfection; or, to fall away after receiving so much encouragement. 3. And therefore, we must not rest on illumination, or common gifts, how glorious soever; nor tastings, and feelings, how sweet soever: but seek still into a more neer communion with Christ, and still more to mortifie our lusts, and still to abound in the fruits of love to Christ, and his Church.

Vers. 6. If they shall fall away, to renew them againe unto Repentance; seeing they crucifie to themselves, the Son of God afresh, and put him to an open shame.

1. He saith not, It is impossible they should be saved; but, that they shall be renewed by repentance.

Then, Apostates salvation is not impossible, but because their repentance is impossible: and where repentance is, there is no impossibility of salvation; but a certainty of salvation rather. For, he that giveth the repentance, he declareth his purpose, to give remission also.

2. He giveth a reason why they cannot get repentance; because they maliciously renounce Christ, and crucifie him afresh unto themselves. This is, draw on the guiltinesse of his enemies who crucified him, did he under, by Apostasie, allowing their crucifying of him.

Then, 1. An apostate from Christs doctrine, doth Christ as open shame as he can; and saith in effect of Christ, that his doctrine is false, and not to be maintained. 2. An apostate alloweth Judas, and the Jewes, for crucifying of Christ; and accounteth Christ no more worthy, than so to be dealt withall. 3. Renouncing of Christ, maketh repentance impossible: For, he

is a Prince, to give repentance unto Israel. And therefore, he who will not quit Christ, nor his true doctrine, is not debarred from having repentance, nor from salvation.

Vers. 7. For the earth, which drinketh in the rain that commeth oft upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God.

Vers. 8. But that which beareth thorns and briers, is rejected, and is nigh unto cursing; whose end is to be burned.

He giveth a reason of the punishment of Apostates, from the lesse, to the more, under a similitude from land-labouring, thus: As God blesteth such men, who, after pains taken on them, bring forth the fruits of good works; So doth he curse those, who, after paines taken on them, doe bring forth but evill workes. And if it be but equity, that God curse professors, who bring forth but evill fruits in their life; Much more equity he should curse apostates, who professe open hostility against him.

The Similitude sheweth, 1. That men are like unmanured land, before they be brought within the Church; but after they are made partakers of the Gospel, then are they like manured land within hedges, Gods husbandry. 2. That such as begin to bring forth fruits worthy of repentance, God blesteth, and maketh more fruitfull. 3. That the means of grace under the Gospel, are to our souls as rain, and labouring, and other husbandry is to the ground.

Vers. 8 But that which beareth thorns and briers, is rejected, and is nigh unto cursing; whose end is to be burned.

The Similitude sheweth, 1. That a man may perish, for not bringing forth the fruits of the Gospel, albeit he fall not into the sin against the holy Ghost. 2. That there is a great reason why God should cast away a man, who amendeth not his life by the Gospel,

Gospel, as that any husbandman should give over labouring of a piece of evill ground. 3. And by this means also sheweth, that Gods most severe judgments, have all of them most equitable reasons. 4. That there is a necessity of bringing forth the fruits of well-doing, if a man would be free of the curse, either of apostates, or of the barren land.

Vers. 9. But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak

1. He mitigateth his threatning of them, for feare of hurting their faith: Beloved, saith he, we are perswaded better things of you, though we thus speak. Then, 1. A Preacher may threaten fearfully, those of whom he hath good hopes; yet with prudence, lest he harm them. 2. And people threatned, must beware of weakning their own faith: knowing, that threatnings are not used to weaken faith; but to put away security, and sloathfulness.

2. He taketh his assurance of them, from such things as accompany salvation

Then, In the fruits of faith, there are marks, and evidences of a mans salvation to be found, which may give a charitable perswasion of their blessed estate, to such as know them.

Vers. 10. For, God is not unrighteous, to forget your worke and labour of love which you have shewed towards his name, in that yee have ministered to the Saints, and doe minister.

1. The reason of his good hopes of them, is their by-gone, and present fruits of love towards Christs name, and his Saints.

Then, 1. the works of love, done for the glory of Christ, or to his Saints for Christs sake, from time to time, as God giveth occasion, are evident marks of a mans salvation; and more sure tokens of saving grace given, than illumination and tastings, spoken of before. 2. No love is to be reckoned for love, but working love. 3. No works are right works, which flow not from love to Christ.

2. *Of such works he saith, that God is not unrighteous to forget them: and so proveth their salvation, because such fruits accompany salvation.*

Then, 1. With the grace of laborious love towards Christs name, the grace of salvation doth go in company. 2. Justice doth agree with grace in the reward of well-doing; because the reward is graciously promised, and righteousness maketh promises to be performed. 3. The man that loveth Christ in deed, and in truth, hath that which is most terrible in God, for the pawn of his salvation; even his Justice.

3 *These are they whom he reproveth for weaknesse of knowledge, Chap 5. vers. 12. whom now he commendeth for their good affections, and fruits.*

Then, 1. Meane knowledge, if it be sanctified, and sound, will be fruitfull in the works of love. 2. This vertue of love is no excuse for sloathfull following of the means of knowledge: we must grow in love, and grow in knowledg also.

Vers. 11. And we desire, that every one of you doe shew the same diligence, to the full assurance of hope, unto the end.

1. *He exhorteth to continue diligent unto the end.* Then, 1. The diligent have need of exhortation to go on. 2. Exhortation to perseverance, importeth not suspition of falling away; but serveth to farther perseverance rather. 3. No other Term-day is set to our diligence, but the end. No licence to slack, or give over.

2. *The end of their going on in diligence, is their full assurance of hope.*

Then, 1. Whatsoever measure of assurance men have, they may yet obtain a fuller measure of it. Still we must study to grow. 2. Constant diligence in the works of love, is the ready mean to foster and augment our assurance. 3. Christian hope is not a conjecture, or probability, but an assurance.

Vers. 12. That ye be not sloathfull: but followers of them, who through faith and patience inherit the promises.

1. He

1. He setteth the example of the Fathers before them, to be imitated.

Then, 1. So many examples as we have in Scripture, of the godly gone before, as many leaders and encouragers must we reckon our selves to have. 2. The painfull, and not the sloathfull, are the true imitators of allowed examples. 3. In the way to heaven; there are many things befalling us, which make it unlikely we shall come there: for which cause, there is need of faith. 4. A time must intervene, and troubles also, ere Heaven be possessed: here is, therefore, need of Patience also.

2. They inherit the promise, saith he.

Then; 1. The most patient and painfull servants of God, get not Heaven by merit, but by inheritance. 2. They get not Heaven by merit; but by promise. Now, the promise is of Grace.

Vers. 13. For, when God made promise to Abraham, because he could sweare by no greater, he sweare by himself;

Vers. 14. Saying, surely, blessing, I will bless thee; and, multiplying, I will multiply thee.

Vers. 15. And so after he had patiently endured, he obtained the promise.

1. For many examples, he bringeth one of Father Abraham, from Genes. 22. vers. 16. 17. and maketh use of it by application.

Then, because we cannot have all examples at once before our eyes, we shall doe well, for severall duties, to have some select examples singled out, for our own more ready use.

2. He doth not bring forth all Abrahams vertues, but such as made for his purpose.

Then, When six examples are found out, those points which most serve for our edification, must be most in our eyes.

3. He marketh, first, the promise made: next, the confirmation of it by an oath: then, the fast and constant hold laid on it by Abraham: last, the fruit of the holding fast; He obtained the promise. Then,

1. In

1. In the example of believers, the nature of the promise, and how they came by it, must especially be marked, for helping of our faith. 2. Preachers have *Pauls* example here, how to handle a Text.

4. He setteth *Abrahams* obtaining, for a pawn of their obtaining; albeit he knew their faith should be weaker, in degree, than *Abrahams*.

Then, In making use of examples, it must be held for a ground, that the honest and upright imitators, albeit weak, shall find the same successe that the stronger, gone before them, have found.

Vers. 16. For, men, verily, swear by the greater; and an oath for confirmation, is to them an end of all strife.

1. The *Apostle* being about to comment upon this oath, first, he sheweth the end of an oath amongst men, *vers. 16.* and then, the use of the oath made to *Abraham* thereafter. 1. Men swear by a greater, saith he, that the authority of him by whom they swear, may ratifie the oath, one way, or other. But God hath not a greater: and therefore, himself, and all his, is laid in pawn, to make his oath good. 2. He who is the greatest, and giveth authority, and weight, to all oaths among men, must be esteemed worthy to give weight, and authority, to his owne oath. This is the Force of his reasoning.

2. The end of an oath is to end controversie. Then, this similitude importeth, that as long as we are in misbelief, there is a controversie betwixt God and us: we testifying that we are in suspicion of his good affection towards us, and of his promise keeping unto us: and God is offended with us, for our wicked thoughts, entertained of him.

3. God hath sworn his promise to us, to take away the Controversie.

Then, 1. A man could condescend no farther, to give his party satisfaction, than God hath condescended to satisfie us. 2. Except we will deny God the honour, which we cannot deny unto an honest man, we must beleeve the sworn Covenant of God, and particular articles thereof. 3. Except we beleeve, the controversie remaineth: yea, and is doubled, after the oath.

Vers. 17.

Vers. 17. Wherein God, willing more abundantly to shew unto the Heires of Promise, the immutability of His Counsell, confirmed it by an Oath.

One of the ends of Gods swearing to Abraham, is the Confirmation of the Faithfull, or the Heires of Promise, concerning the unchangeablenesse of Gods Counsell, in making the Promise. Then, Every Believer hath the same ground of Certainty with Abraham; seeing the Oath sworn to Abraham, is sworn for their Confirmation.

1. He calleth Believers by Isaaks stile, Heires of the Promise.

Then, Believers are all reckoned by God, as so many Isaaks, and intituled with *Isaak*, to be Heirs of Abraham with him, and Heirs of the Good promised to him, and Heirs begotten by the force of Gods Promise, and Word, and not by the force of nature.

And certainly, albeit the Law serve for a Preparation, yet it is the Gospel, and the Word of Promise, which pulleth in the hearts of a man to God, in love, as a reconciled Father, and converteth him. Wherefore, even because of the Believers begotting to God, by the immortal Seed of the Word of Promise, he may be called the Heir of Promise also.

3. By the Oath God declareth himselfe willing to shew the immutability of his Counsell, concerning the Salvation of Believers.

Then, 1. As many as believe in Jesus, and are begotten by the Promise, are fore-ordained, in Gods Counsell, for Salvation.

2. The Purpose and Counsell of God, concerning such mens Salvation, is immutable, 3. God will have Believers knowing this His Counsell, concerning themselves, and their Salvation, and assured of the immutability thereof. 4. He will have the sworn Promise made to Abraham, and his Seed, serving in particular, to the Heirs of Promise, or Believers; to make evident this His Counsell to them in particular, as well as to Abraham, because He sware to Abraham, to shew them this His Purpose.

4. By the oath he saith, God is willing more abundantly to shew the immutability of his Counsell.

Then, 1.

Then, 1. Till the immutability of the Lords Counsell, concerning our Salvation, be laid hold upon, Faith cannot be steadfast, as the Lord would have it. 2. God is willing, that we should look in upon His Counsell, by the Eye of Faith, and read our Names written in Heaven, in His Decree: and so be made sure. 3. The Promise of Salvation, or of the Blessing to Believers, is of it self sufficient enough for Assurance, albeit it were not sworn: and the Oath is added, not of necessity, for any weakness of the truth of the Promise, but out of super-abundant good will, to have us made sure. 4. It behooveth to be most pleasant to God, that Believers have full assurance of Faith, and overcome all doubting, seeing He sweareth the Promise, only for this end.

Vers. 18. That by two immutable things, in the which it was impossible for God to lye, we might have a strong Consolation, who have fled for refuge, to lay hold upon the Hope set before us.

Another end of the Oath, is, That with Assurance the Believer may have strong Consolation, upon solid grounds.

1. But how describeth he the Believers, to whom this Comfort is allowed? We, saith he, who have fled for refuge, to lay hold upon the Hope set before us. That is, We, who to flee from deserved wrath, have taken our course towards Jesus, in hope to get the Salvation offered unto us in Him. Fleeing for refuge, a similitude, whether from nature, or from the ordinance of Moyses Law, Numb. 35. ver. 6. Giveth us to understand, 1. That every true Believer, of necessity, must be sensible of his own sins, and the deserved Wrath of God pursuing him for sin. 2. Must have this estimation of Jesus, That He is both a ready, and sufficiently strong Refuge, to save a man from Sin and Wrath, when he runneth towards Him. 3. That in this sense of Sin, and Wrath, and good estimation of Christ, he set his Face towards Him only: avoiding all by-ways, leading elsewhere, than to this Refuge, and running for death and life, to be found in Him.

2. Again, while he saith; To lay hold upon the Hope set before us, he giveth us so to understand, 1. That in Christ, our Refuge,

fuge, not only is there deliverance from pursuing Wrath, but also Eternall Life to be found, as it is set before us in the Gospel.

2. That the Believer must have Hope, to obtain this Offer. 3. And, as he is driven, by Fear of the Law, unto Christ, So must he also be drawn, and allured, by this Salvation set before him, griping undeserved Grace, as well as fleeing deserved Wrath.

3. While he describeth the Believer, after this manner, as the man to whom all these things appertain, he teacheth us,

That, Whosoever findeth himself in any truth, to be such a one as here is described, so driven, and so drawn to Christ, fleeing from Sin and Wrath, and running on to Christ, in Him alone to be saved; may be well assured, he is a man endued with saving Faith, One of *Abrahams* Children, An Heir of Promise, One of the society of the Saints, and fellowship of the Apostles; whom the Apostle here taketh in with himselfe, in this Text, A Man in Gods Counsell, Fore-known, Elected, Predestinated: A Man to whom God intended both to speak and swear, in *Abrahams* person: to whom God alloweth both strong Consolation here, and the Possession hereafter of whatsoever is set before him, in the offer of the Gospel.

4. *The end of the Oath*; That we might have strong Consolation, by two immutable things, (*that is Gods Promise, and Gods Oath*) in which it is impossible that God should lie.

Then, 1. The Consolation which God alloweth upon the Faithfull, is strong, able to overcome the Challenge of Sin, fear of Judgement, Death, and Hell, and feeling or fearing of any misery whatsoever. Other consolations are but weak, in comparison hereof, and can overcome none of these. 2. God hath laid immutable Grounds for this Consolation; His unchangeable Promise, and His unchangeable Oath. 3. God cannot lye, nor deceive, whether He say, or swear. 4. His nature maketh this impossibility of lying, and immutability in promising, and swearing. 5. God alloweth this strong Consolation, to come by Faiths resting on these two immutable things, His Promise, and Oath. So that the lesse a man apprehend the grounds of his Faith to be solid, the lesse he shall be comforted: and the more he apply the Promise to himself, and apprehend the unchangeableness of the Promise and Oath of God, the more strong shall his Consolation be.

Verf. 19. Which Hope we have as an Anchor of

the Soul, both sure, and steadfast; and, which entereth into that within the Vail.

Vers. 20. Whither the Fore-runner is for us entered; even Jesus: made an High-Priest for ever, after the Order of Melchisedek.

1. He hath told the solidity of the ground whereupon the Believer doth rest: and now he sheweth the stability of the gripe which the Believer taketh of these grounds, in the similitude of the gripe which a Ships Anchor taketh, being cast on good ground. In the former Verse, by Hope, was meant the thing hoped for, and laid hold on by Hope. In the Relative, which, in this Verse, he understandeth the Hope which doth lay hold. In the similitude of an Anchor cast out of a Ship, He giveth us to understand, 1. That albeit we have not gotten full Possession of the Promises in this life, yet we get a gripe of them, by Faith and Hope. 2. That Hopes gripe is not a slender imagination; but solid, and strong, like the gripe of an Anchor. 3. That the Believer is not exempted from some tossing of Trouble, and Temptations, while he is in this World, yea, subject rather, to the same, as a Ship upon the Sea. 4. That whatsoever tossing there be, yet all is safe: The Souls Anchor is cast within the Heaven: The Soul is sure.

2. He giveth the Anchor all good properties: It is weighty, solid, and firme: It will not drive, nor bow, nor break, it is so sure and steadfast. Again, it is sharp and piercing: it is entered into that wish in the veile, that is, into Heaven, represented by the Sanctuary beyond the veile. And so the ground is good, as well as the Anchor so hold all fast.

Vers. 20. Whither the Fore-runner is for us entered; Even Jesus, made an High Priest for ever, after the Order of Melchisedek.

2. He commendeth our Anchor-ground for this, that Christ is there, where our Anchor is cast, as our Fore-runner. In continuing the Comparison, and calling Christ our Fore-runner, he bringeth to minde,

1. Christ being once in the Ship of the Militant Church, to-

led and tempted as others, albeit without sin: 2. That he is now gone a-shore to heaven, where the ship of the Church is seeking to land. 3. That his going a-shore is as our Fore-runner; and so his landing is an evidence of our landing also, who are to follow after him. 4. That his going before, is to make easie our Entry. He is Fore-runner for us for our behoofe, to prepare a place for us. 5. That our Anchor is where Christ is, and so must be the surer, for his being there, to hold all fast, till he draw the Ship to the Shore.

2. *Christ is entered into heaven, and made an high Priest for ever.*

Then, 1. CHRIST in Heaven is invested in an office for us. 2. His Office is the High-Priesthood: The Truth and Substance of the Typicall Priesthood. 3. His Office is for ever: and so for the benefit of all Ages: that we now, as well as others before us, may have the benefit of his intercession.

3. *He is said to be made an High-Priest after his entry in heaven.* Then, albeit Christ was Priest for his Church from the beginning, yet was it never so declared, as after his Ascension, when he sent down blessings sensibly upon his Church: since which time he doth so still.

The Summe of Chap. VII.

I Brake off my speech of Melchisedek (will the Apostle say) now I return to him again, and in his Excellency will shew you Christs Excellency, who is Priest after his order. We have no moer of him in Scripture, but what we find *Gen. 14. 19. 20.* And there he is King and Priest both, *vers. 1.* Bearing a mystery in his Name and Office, *vers. 2.* Without Father or Mother, or end of life, as he standeth in Scripture; that he might resemble Christ, *vers. 3.* Acknowledged to be superior to Abraham, by his paying of Tythes unto him, *vers. 4.* Even as Levi for that same cause is superior to the brethren, *vers. 5.* Superior also because he blessed Abraham, *vers. 6. 7.* Superior to Levi for his typicall immortality, *vers. 8.* And for his taking Tithes of Levi, in Abrahams loynes, *vers. 9. 10.* Yea, the Priesthood of Levi, because imperfect

perfect, calleth for a Priest of another Order, to give perfection, which is Christ, *vers.* 11, 12. And so both the Priesthood, and all the Ordinances thereof, are abolished by the *Messias*, who behooved to be of another Tribe then *Levi*, *vers.* 13, 14. And of another Order also, *vers.* 15. Bodily shadowes were in the Priesthood of *Levi*, but endlesse Truth in Christ, *vers.* 16. As *David*'s words doe prove, *vers.* 17. By which also it is prophesied, That *Aarons* Priesthood shall be disannulled, when Christs Priesthood is come, because it was not able to doe mens turne under the Law, as Christs doth under the Gospel, *vers.* 18, 19. And God obliged not himselfe to make *Aarons* Priesthood stand, as he swaie to establish Christs, *vers.* 20, 21. And so the Covenant under the *Messias*, is declared to be better then under *Levi*, *vers.* 22. Again, the Priesthood of *Levi* had sundry Office-bearers, but Christ hath none in his Priesthood with himselfe, nor none after himselfe, *vers.* 23, 24. Therefore he is able alone to work out our salvation throughly, *vers.* 25. For such a Priest have we need of, who needeth not offer up daily his Sacrifice: for hee hath offered one, and never more, *vers.* 26, 27. And no wonder, for under the Law, mortall men might be Priests; but under the Gospel, onely the Son of God is Priest, and that for evermore, *vers.* 28.

The Doctrine of Chap. VII.

Vers. 1. For this Melchisedek, King of Salem, Priest of the most High God, who met Abraham, returning from the slaughter of the Kings, and blessed him.

By saying For, he giveth a reason why he calleth Christ a Priest after the Order of Melchisedek, because such a one was Melchisedek his Type: therefore such a one is behooved Christ in Truth and Substance to be, as the Type imported he should be.

1. He repeateth from. Gen. 14. 18, 19. 20, as much as served to resemble any thing in Christ: but never a word toucheth he of Melchisedeks bringing forth of bread and wine to Abraham. Therefore he did not account this any typical action, having any resemblance

of that which was to be done of Christ his Anti-type: for then should he not have failed to mark it, seeing he observeth the mystery of his Name, and place of dwelling, which is lesse.

2. Melchisedek, and the Church in Salem, where Melchisedek was Priest, were not of Abrahams family. Therefore albeit God did choole Abrahams Family, as the Race wherein he was to continue the ordinary Race of his Church, yet had he Churches and Saints beside.

3. This meeting of Abraham, and entertaining him and his company with bread and drink, being the exercise of an ordinary vertue, sheweth, That it is the duty of all men, and namely of Kings, Great men, and Church men, to countenance and encourage, according to their place, and power, those who hazard themselves, in Gods service, and good causes.

4. To come to a particular comparison of the Type, and the Truth,
1. As Melchisedek was King and Priest in his Kingdome, so is CHRIST King and Priest in his Kingdome, both to care for the Religion, and outward conversation of his subjects; to the weale of their soules and bodies, both amongst men and towards God, in this life, and hereafter. 2. As Melchisedek is the blesser of Abraham the Father of the Faithfull, in the Type: So is Christ, in truth, the blesser of Abraham and all the Faithfull, the fountain of all blessing, in whom alone every one is blessed, who getteth blessing.

Verf. 2. To whom also Abraham gave a tenth part of all: first being by interpretation, King of Righteousness, and after that also, King of Salem, which is, King of Peace.

1. To go on in the comparison: As Melchisedek, the Type, was honoured by Abrahams paying of Tithes unto him: So is Christ to be honoured by all Abrahams children, by giving of their Substance, and worldly Goods, what is sufficient to maintaine the honour of his Kingdome amongst them.

2. Presuppose the Type were layd aside, yet this thankfull meeting that Abraham gave to the man, whose office was to blesse him in the Name of the Lord, doth teach All the faithfull, Abrahams true seed, a duty of Thankfulness to Gods servants set over them, to blesse

blesse them in the Name of the Lord ; even to honour them, by giving of their goods for their sufficient maintenance.

3. *As Melchisedek the Type, is by interpretation, King of Righteousnesse :* So is Christ in truth, King of Righteousnesse : 1. For the personall Righteousnesse in himselfe. 2. Because he is the Righteousnesse of his Subjects, made of God unto us Righteousnesse by imputation. 3. Because hee frameth his Subjects piece and piece, unto a righteous disposition, by sanctifying them.

4. *As Melchisedek the Type is King of Salem, that is, King of Peace ;* So is Christ in truth, King of Peace, to his Subjects, by reconciling them to the Father, by giving peace of conscience within themselves, by making all the Creatures at peace with them, and all things turn together for their good, and by working still on their eternall Welfare and blessedness, untill he perfect it.

5. *As Melchisedek was first King of Righteousnesse, and then King of Peace in the Type ;* So is Christ in truth, in this Order, first, King of Righteousnesse to his Subjects, to take away their sinnes, and to give them righteousness. And then, King of peace, because he giveth them his peace, as the fruit of righteousness. This is the order of his Kingdome, Righteousness, and Peace, and joy in the holy Ghost.

Parf. 3. Without Father, without Mother, without Descent ; having neither beginning of dayes, nor end of life : but made like unto the Son of God, abideth a Priest continually.

Melchisedek, certainly was a very Man, King, and Priest in such a City, if we consider him in his naturall being : But if we consider him in his spirituall being, as he standeth in Scripture, under this name, hee hath neither Father nor Mother, beginning nor end. There is no more mention of him ; what he was, or of whom he came, or of his death, but these 3 verses of Genes. 14. As then he is in a typicall being in Scripture ; So is Christ, in truth, in his personall being, as God, without Mother, as Man, without Father ; as God, without beginning ; as God and man, without ending of life.

2. *As Melchisedek, looking how hee standeth in his Scripturall being*

being abideth a Priest continually, so that wheresoever he is named in Scripture, there he is ever found a Priest also: and never a word of his laying down of the Priesthood: Even so is Christs Priesthood inseparable from his person: he abideth a Priest continually in reall accomplishment.

3. By saying, He is made like unto the Sonne of GOD, he giveth us to understand, That Gods purpose was, in those particulars, so to describe him, as he might resemble the Person, and Offices of the Sonne of God: And so is a Type of Gods owne appointment.

4. And if he was made a likely Type of Christ in his Office of Priesthood, then it followeth, as Melchisedek had neither any joyner with him in his Priesthood, nor Deputy, nor Vicer under him in it, nor Successor to his Office: So neither hath Christ any joyner with him, or Substitute or Successor to him, in his Priesthood.

Vers. 4. Now consider how great this man was, unto whom even the Patriarch Abraham gave the Tenthes of the Spoyles.

To shew Christs Excellency, he draweth them to consider Melchisedeks excellency above Abrahams: that so they might see Christs Excellency to be farre more. The reason, in force, goeth thus: 1. If Melchisedek, the Type, be more excellent than Abraham; much more must Christ, of whom he is a Type. 2. And if Melchisedeks greatness be not easily perceived, except there be a due consideration of it; much more Christs greatness requireth consideration, and is worthy of contemplation. 3. If Abraham, by paying of Tithes, acknowledge Melchisedeks superiority: Much more should all Abrahams Offspring acknowledge Christs Superiority whom Melchisedek, typically, represented: by paying of what is due, for the maintenance of his Service, and bestowing on his Ministers, who are appointed to blesse in his Name, (whether it bee lesse, or more, which they bestow) in such a manner, as it willifie not, nor disgrace their high Employment, which Christ hath put upon them; and so dishonour him, whose Servants they are.

Vers. 5. And verily, they that are of the Sonnes of Levi, who receive the office of the Priesthood

hood, have a commandement, to take Tithes of the people, according to the Law; that is, of their brethren, though they come out of the loyns of *Abraham*.

He proveth, that in tithes taking, *Melchisedech* was greater than *Abraham*, who did pay tithes; Because, for the same respect, the *Levites*, by taking tithes of their Brethren, as Priests, had a superiority over them, for their office sake, who, otherwise were their equals.

Then, 1. The Priestly office lifted up the Levites above their brethren, who were sprung of *Abraham*, as well as they. 2. The command of taking tithes, was annexed to the office of the Priest-hood, in token of their superiority by office over them, who by nature were at least their equals.

Vers. 6. But he whose descent is not from them; received Tithes of *Abraham*; and blessed him that had the promises.

Vers. 7. And without all contradiction, the less is blessed of the greater.

He proveth again, *Melchisedech* to be greater than *Abraham*; and so, greater than *Levi*; because he blessed him: and therefore, becometh to be greater.

Then, 1. *Abraham*, notwithstanding he had the promises, yet got he the blessing by *Melchisedech*, in type; and, from Christ, represented by him, in truth. 2. If *Melchisedech* was greater, because he blessed him, as type: Then Christ far more, who blesteth in effect.

Now, there are sundry sorts of blessings. 1. There is a blessing of reverence, and worship: So men blesse God. This sort importeth no greatness in the blesser, but subjection. 2. There is a blessing of Charitie. So men blesse one another by mutuall prayer. This sort importeth no Superiority neither. 3. There is a blessing of authority ordinary: So doe Gods Ministers blesse the people, in the Lords name. 4. A blessing of authority extraordinary: So *Melchisedech* blessed *Abraham*, and the Prophets, and Patriarchs, such as by inspiration

they were directed to blasse. And this official blessing, with authority, proves Superiority; whether it be ordinary, or extraordinary. 5. There is a blessing of power, of its selfe, effectual: So blest Christ, and so God blest men.

From this, 1. The Excellency of the office of Gods Ministers is evident, who are appointed to blasse the people, in Gods Name. 2. And how they should be respected, in love, for their work sake. 3. And how they should walk worthy of that high and holy employment, lest their sinnes make them vile, and contemptible, before the people, as in Melchyses time, Mal. 2. 9.

Verf. 8. And, here men that die, receive Tithes: but there he receiveth them, of whom it is witnessed, that he liveth.

Another point of Comparison, tending to this end: The Levites, in their tithing, were mortall men, one succeeding another. But Melchisedech, in type of his Priesthood, and Scripturall being, and Christ, in the truth of his Priesthood, are immortall: And therefore, Melchisedech, as the typicall Priest, and Christ; as the true Priest, are greater than Leviticall Priests, by as much as immortalitye is above mortalitye.

Then, Every Age hath Christ for a Priest, living in their own time, to deal for them, with God: And what benefit they get by him, in their own time, he can make forth-coming unto them, even for ever.

Verf. 9. And, as I may so say, Levi, also, who receiveth Tithes, paid Tithes in Abraham.

Verf. 10. For he was yet in the loynes of his Father, when Melchisedech met him.

Another reason to this same purpose: Levi paid tithes to Melchisedech, in Abrahams loynes: Therefore, Melchisedech is greater in his Priesthood, than the Leviticall Priests, so was Christ in Abrahams loynes, will you say. Answer, Christ was the true represented Priest,

Priest, even when Melchisedech met Abraham: and in Melchisedechs person, as type, the honour was done to Christ, in truth, and, to his Priesthood, by Abraham. And again, Christ was in Abrahams loynes, only in regard of the matter of humane nature; not for the manner of propagation: and, so, is exempted from the Law of natural posterity.

1. *Alwayes from this reasoning, we learn, That, as receiving tithes, proveth superiority in office: So paying of tithes, or maintenance in room of tithes, proveth subjection to that office, and office-bearers, which receive the same. And, so, maintenance of Ministers, should be a matter of honouring of them; or rather, of him that sent them, of its own proper institution, though men turn it into a beggarly stipend; and count the more basely of that office because of the manner of maintenance.*

2. *From the reason of Levies paying of Tithes in Abrahams loynes, we learn,*

That there is ground in nature, for imputation of the Fathers deed, unto the children descended of him by naturall propagation: so that as justly may God impute unto us Adams sin, as to Levi, Abrahams Tithes paying,

Vers. 11. If, therefore, perfection were by the Leviticall Priesthood, (for under it the people received the Law) what farther need was there, that another Priest should rise, after the order of Melchisedech; and not be called after the order of Aaron.

To the end of the Chapter, he sheweth a necessity, of the abolishing of the Leviticall Priesthood, and establishing of Christs. One reason is in this verse; because perfection was not to be had by the Leviticall Priesthood. By Perfection, is understood a perfect satisfaction for our sin, and a perfect purchase of all that we have need of unto eternall life. He proveth, that such perfection could not be had by Aarons Priesthood, because, then, there had been no need of another Priesthood after Aarons, if perfection could have been by his Priesthood. But the Scripture sheweth, that there becometh to arise a Priest after Melchisedechs order; by whom perfection was to be gotten, Psalm 110.

3. *Therefore,*

1. Therefore, perfection could not be by Aarons Priesthood. From this we learn, That under the Law, remission of sins, and eternal life, was not obtained by vertue of any sacrifice then offered: but by the vertue of Christs sacrifice, and Christs Priesthood, represented thereby.

2. But why could not perfection be by that Priesthood? He giveth a reason, saying; For under it the people received the Law. The word importeth as much, as the people were then legalized, disciplined, after a legall maner: that is, the Law was still urged upon them; still they were pressed to give perfect obedience, under pain of the curse; still God dealt in the externall form of banding them; as one not satisfied for any thing that was offered, as yet, in their name. Therefore, perfection could not be had by that service: For it was evident, that neither God was pacified, nor their consciences quiered, by any thing in that Priesthood: but all were sent to the thing signified, and so the time which was to come, in the Messias manifestation.

Then, Comparing their time, and ours, for outward manner of handling, as they were legalized; that is, straitly urged, by the yoke of the Law: we were evangelized; that is, smoothly entreated, under the Gospel; God laying aside terroure, entreating us to be reconciled, and to come, and receive Grace for Grace.

Vers. 12. For, the Priesthood being changed, there is made, of necessitie, a change also of the Law.

From the change of the Leviticall Priesthood, he inferreth, of necessitie, the abolishing of the Leviticall Law, and of our obligation thereunto.

Then, 1. The Leviticall Priesthood, and the Leviticall Law, do stand and fall together: 2. The Leviticall Law cannot stand with any other Priesthood than Aarons: it cannot stand with Christs, under the Gospel. 3. Christs Priesthood, seeing it is another than Aarons, must have another Law, other Ordinances, and Statutes, than Aarons; a Law and Ordinances suitable unto it self. 4. To use Leviticall Ceremonies under the Gospel, is to confound the Priesthood of Aaron and Christ.

Vers. 13. For, he of whom these things are spoken, pertaineth to another Tribe; of which no man gave attendance at the Altar.

Vers. 14. For, it is evident, that our Lord sprang out of Judah; of which Tribe *Moses* spake nothing concerning Priesthood.

Vers. 15. And, it is yet farre more evident: For, that after the similitude of *Melchisedech*, there ariseth another Priest.

1. *He proveth, that Aarons Priesthood is changed, and the Ordinance thereof; because Psal. 110. speaketh of Christs Priesthood; that is, freed from the service of the Altar. By the Altar, he meaneth the materiall Altar, commanded in the Law: Another Altar he knoweth not. And Christs Priesthood be declareth to be freed from the service of this Altar; beside which, no Law could tie it to any other Altar.*

Then, Christs Priesthood is freed from the Altar which God commandeth, and all the service thereof. And whosoever will erect another materiall Altar in Christs Priesthood, and tie his Church unto it, must look by what Law they do it.

2. From *Vers. 14.* we learn. That Christs Genealogy was well known in the Apostles times; and no controversie about it. And, it sufficeth us, that we know this by the Apostles Testimony, albeit we could not lineally deduce the same.

3. *Observe how he reasoneth, That none of the Tribe of Juda attended the Altar, because Moses spake nothing of that Tribe, concerning the Priesthood.*

Then, Negative Conclusions, in Matters of Faith, and Duties, follow well from the Scriptures silence. It is not warranted from Scripture; therefore I am not bound to beleve it. The Scripture doth not require any such thing of me; therefore God accounteth it not service to Him to do it, is good reasoning.

4. From *Vers. 15.* The Apostle comparing the Proofer of his Argument, calleth this last in plain tearmes, Far more evident.

Then

Then, Of Reasons drawn from Scripture, by Consequence, some will be lesse evident, some more evident; and yet all be good Reasons, and proove the Purpose strongly.

Vers. 16. Who is made, not after the law of a carnall commandement; but after the power of an endlesse life.

He entereth into a more particular comparison, of the Leviticall Priesthood, and Christs; to shew the weaknesse of the one, in comparison of the other. The Leviticall Priests, in their Consecration, got a commandment, for the Exercise of bodily and carnall Rites, some few yeares of their mortall life; without power to convey the Grace signified by those bodily Rites. But Christ, in his Consecration, is endued with Power, to conferre Grace, and Life eternall, from Generation, to Generation, to all that seeke the Benefit of his Priesthood.

Then, We may be assured of Christs power, to make the means which he useth for our salvation effectuell; as we may be assured of his endlesse life.

Vers. 17. For, He testifieth, Thou art a Priest for ever, after the Order of Melchisedek.

He proveth this by Scripture, because God calleth Him a Priest for ever: Therefore, He hath Power for ever, as living for ever, to make His owne Priesthood effectuell. So, The eternitie of Christs Priesthood, proveth it to be forcible, to give Eternall Life. For, if it did not endure in his person, it could not give Eternall Life; and peoples hearts would not rest upon it, with any ground: And so it becometh to be renounced, and another Priesthood sought. But seeing it is not to be changed, but shall endure; Then, if necessary, it hath the thing to give us, which we are seeking: that is, Eternall Life.

Then, As long as Christ endureth, we want not a Priest, to hear confession of sin, to give absolution, to bleis us, and give us Eternall Life.

Vers. 18. For, there is, verily, a disannulling of the Commandement going before, for the weaknesse, and unprofitablenesse, thereof.

1. By the same words of establishing Christs Priesthood, Psal. 110. he proveth, that the Leviticall Law was to be abolished, when Christ came: Because the establishing of Christs Priesthood, and bringing it to light, is the disannulling of the Leviticall.

Then, There needeth no more to declare, That the Leviticall Priesthood, and Law, is abolished, and we freed from the Ceremonies thereof, but the coming of Christ, and His entering to his Office of Priesthood.

2. He giveth a reason, of the abolishing of this Priesthood; Because it was weak, and unprofitable.

Quest. How can this be, seeing it was ordained, to strengthen the Believers, then, and was profitable for that end?

I answer, It is called weak, and unprofitable, in regard of any power, to make satisfaction to Gods justice for our sinnes, or to purchase any Salvation unto us: For, other wayes, as a Meane, to lead men, for that time, unto the Messias, who should satisfie for us, it was not weak, nor unprofitable: But, to pacifie God, and purchase Salvation, as the misbelieving Jewes did use it, it was weak, and unprofitable, altogether. Again, being considered as a Meane, to prefigure Christ, it was profitable still, till Christ came, namely, for that end, and use. But when He is come, no end, nor use, more for it; but that it should be abolished; having served the Turne whereunto it was ordained.

Then, 1. Leviticall Ceremonies, whatsoever use they might have had before Christ, are weak, and unprofitable, after His coming. 2. It is evill reasoning, to say, such Rites and Ceremonies were used before Christ came; therefore, they may be used now also.

Vers. 19. For, the Law made nothing perfect; but the bringing in of a better Hope did: by the which we draw nigh unto God.

He proveth, That those Rites were weak: Because the Law, whether Morall, or Ceremoniall, could not perfect any thing: that is, justifie, sanctifie, and save any man.

1. They served as a Pedagogue, to lead a man to Christ, for expiation of sin, and purchase of Salvation; but could not effectuate this, by themselves. And this maketh good the Answer, to the Question in the former Verse. Then

Then, To seek to be perfected, justified, and saved, by works, is to seek that by the Law, which could never be brought to pass by it.

2. What, then, doth perfect all? *He answereth*: The bringing in of a better Hope, perfecteth all. *That is*, Christ then hoped for, and looked unto, who is that Better Thing, even the End, and the Signification, of those Legall Ordinances, being brought in unto Believers, He doth perfect all.

Then, 1. What the Believers could not get under the Law, by their outward service, they got it by Christ, hoped for, and believed into. 2. The Believers of old, rested not on the shadows, but had the Eye of their Hope on Christ.

3. *He commendeth this Better Hope*: that is, Christs Priesthood hoped for under the Law; *Because by it we draw nigh unto God.* Now, Drawing nigh, importeth a distance before drawing nigh: and, again Drawing nigh, was the Priests prerogative under the Law.

Then, By Nature, and without Christ, we are Aliens from God, and far away from Him: But, by Christ, we get Liberty, to come nigh, not only as Gods people, but as Priests through Christ, to offer our Spirituall Oblations. The Priests Priviledge of old, is common to Believers now.

Vers. 20. And, inasmuch, as not without an Oath, He was made Priest:

Vers. 21. (For, those Priests were made without an Oath: but This, with an Oath, by Him that said unto Him, The Lord sware, and will not repent, Thou art a Priest for ever, after the Order of Melchisedek.)

Vers. 22. By so much was Jesus made a Surety of a better Testament.

1. He goeth on, to compare the Leviticall Priesthood with Christs. Two Comparisons are here conjoynd: First, Leviticall Priests, were made without an Oath, only by way of simple Ordinance, and Direction; God leaving roome to himselfe, how long he pleased to hold on the Direction; and when he pleased, to change it. But

Christ

Christ was made Priest with an Oath, that he should never be chan-

ged.

Then, 1. When God gave forth the Ceremoniall Law, he reserved room to himself, to change it: yea, gave evidence, that he was to change it: for, he obliged the people, during his will; but not himself. 2. But, for Christs Priesthood, God is bound with an Oath, Never to change it: and, it leaneth on his nature which cannot alter, nor repent; and, upon his Oath, which cannot be violated.

3. *Another comparison, betwixt the Leviticall Covenant, and the Evangelicall Covenant. As farre as the oath is above the changeable commandment, by so much is the new covenant better than the covenant, under the Law.*

Then, 1. There was a Covenant, or Testament, whereby Believers were saved, as well under the Law, as under the Gospel. 2. The Covenant now, though, in substance of salvation, one with the former, yet, in the manner of down-setting the Articles, and the form of it, is better than the Covenant then, more clear, more free, more full, more largely extended, and more firm.

3. *Christ is here called Surety of this Covenant.* Then, 1. Christ must see the Covenant kept, and be good for it. 2. God hath Christ to crave for our performance of the Covenant: and we have Christ to crave, for Gods part of the Covenant; Yea, and Christ to crave, to give us grace, to perform that which God requireth of us in his Covenant. 3. Jesus is content to be surety: and the Father hath consented, and ordained, and made him surety. So, it resteth only, that we be content also, and make much of Christ, that he may do all our work for us, and all Gods work in us.

Vers. 23. And they, truly, were many Priests; because they were not suffered to continue, by reason of death.

Vers. 24. But, this man, because he continueth ever, hath an unchangeable Priesthood.

Another Excellencie of Christs Priesthood, above the Leviticall

ricall; which may be branched out in these particulars following.

1. The Leviticall Priests were many, both at one time, and one after another: by reason whereof, that Priesthood was weakened, while one part of the Office, for such a time, was in the hands of this man, and another part, for another time, was in the hands of that man. And, because one man could not be ready to take the Sacrifices from all the people, therefore, severall men behooved to take severall parts of the burden. But, in Christs Priesthood, there is but one man, even himself; His Priesthood is undivided: no man beareth a part of the burden with him: He, alone, attendeth all mens sacrifices, by himself; He is at leisure, for every mans employment, at all times, in the greatest throng of Sacrifices. Then, as long as Christ is at leisure, no reason to employ another to carry our prayers.

2. The Leviticall Priesthood, did passe from one person, to another: Death made interruption. But Christs Priesthood cannot passe from his own person, to any other: neither death, nor any other infirmity, can interrupt his Office.

Then, 1. To make any Priest, by speciall Office, in the New Testament, beside Christ, is to rent the Priesthood of Christ, and make it imperfect, like *Aaron*; which, for the same reason, that it had many Priests, was weak and imperfect, and inferior to Christ. 2. To make Priests, by office, in the New Testament, to offer up any corporall sacrifice, is to make Christs Priesthood separable from his own person: which is against the nature of Christs Priesthood, which cannot passe from one, to another: for so importeth the word. 3. To make pluralitie of Priests in Christs Priesthood, Vicars, or Substitutes, or, in any respect, partaker of the office with him, is to presuppose; that Christ is not able to do that office alone; but is either dead, or weak, that he cannot fulfill that office: contrary to the text here, which saith, *Because he continueth ever, he hath an unchangeable Priesthood*: or, a Priesthood which cannot passe from one, to another.

Vers. 25. Wherefore, he is able also to save them, to the uttermost, which come unto God by him; seeing he ever liveth, to make intercession for them.

1. Ho

1. He sheweth the fruit of Christs keeping still the Priesthood, altogether in his own person, to be, the perfect salvation of all believers for ever: He is able to save, to the uttermost, them that come unto God through him.

Then, 1. Whosoever communicateth Christs Priesthood, with any other beside his own person, maketh Christ not able, alone, to save to the uttermost, those that come unto God, through him. 2. From this ground also, it doth follow, that Christ not only beginneth the believers' salvation, but perfecteth it also. He doth not work a part of a mans salvation, and leave the rest to his own merits, (or the merits of others,) but perfecteth it himself, even to the uttermost. 3. And if a man joyn any thing meritorious unto Christs Priesthood, or any Mediator, for intercession, beside him; or seeketh, by his own works, to purchase salvation, he denieth Christ to be able to save him to the uttermost.

2. He describeth Believers, to be those that come to God, through Christ. Then, 1. Christ is the door, and the way, through which only access is gotten to God. By Saints, or Angels, there is not a way to come to God; but by Christ only. 2. They that come not through him alone to God, seclude themselves from the sufficiency of salvation to be had in him. 3. The nature of believing is to make a man come towards God, to communion with him, through Christ. 4. And none but such as come in faith to God, through Christ, can take comfort from his Priesthood, or look for salvation.

3. He giveth a reason, why perfect salvation is to be had for such as come to God, through Christ: Because He liveth for ever, to make intercession for them. He saith not, to offer, or cause offer up, the sacrifice of his body for them: But, He liveth, and is not to be offered any more: and, liveth, to make intercession.

Then, 1. The sacrificing part is done, and ended: His intercession hath now the place: and, by his intercession, we get the merit of his death and passion, applyed unto us: and not by any new oblation. 2. If he brook his life, he will not fail to intercede for us, who come unto God, through him, and not through Saint, or Angel, or any person beside: For, he liveth for ever, to make intercession for us.

Vers. 26. For, such an High Priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher than the Heavens.

To the end he may force the Hebrews, to forsake the Priesthood of Levi; he draweth a strong reason, from the nature of our estate under the Gospel.

Whereby he proveth, not only, that the Priests of *Aarons* Order are abolished; but, also, every son of *Adam* is excluded from the office of the Priesthood, except *Jesus Christ* in his own person only. Because, every Priest that wanteth the properties of *Jesus Christ*, is unbecoming for us under the Gospel. A sinfull man might have been a Priest under the Law, to prefigure *Christ*, before he came: But, now, no sinfull man may be a Priest by office, but *Christ* only, in whom there is no sin. When the sacrifice was a beast, then a sinfull man might be a Priest; But, now, when the Son of God is the Sacrifice, and hath offered up himself already, and is gone in, into the Sanctuary, with his own blood, to make intercession; there must be no more any sacrificing till he come out of the Sanctuary again, at the day of judgment: nor any Priest, but he, till he have ended his intercession. For, such an high Priest became us, who is holy, harmlesse, &c. *Question.* But why is it unbecoming us under the Gospel, to have a Priest without these properties? *Answer.* The Sacrifice of the New Testament, is the unspotted Lamb of God, *Jesus Christ*, holy, harmlesse, &c. Therefore it becometh us to have such a Priest, who is holy, harmlesse, and undefiled. For, it were unseemly, that the Priest should be worse than the Sacrifice. Next, our Priest hath our sins, originall, and actuall, to remove, and Heaven to open unto us: And, therefore, it were unbecoming, that any should be our Priest, who hath not his own sins altogether removed, nor yet hath gotten entry, as yet, into Heaven himself.

1. *In that he draweth them, of necessity, to quit all mens Priesthood, and betake them unto Christ, as Priest only, we learn, That our necessities being well weighed, with the insufficiency of any beside Christ, to do our turn, we shall be forced to quit all Priests, but Christ only: For, what Priest can know all our needs, all*

our

our sins, all our thoughts, all our desires, all our prayers, all our purposes, and wait on upon our business, with God, night and day, to see that no wrath break out upon us? Who can do this, but Christ only? What Man? What Saint? What Angel?

2. In that he reckoneth a number of perfections, necessary to be in a Priest, in the time of the Gospel, all of them in Christ, and all such as we stand in need of, we learn, That all the perfections whereof we have need in a Priest, are all in Christ: And, the perfections which are in Christ, we have need of them all, and should make use of them all.

3. The first property of a Priest under the Gospel, is this, He must be holy: that is, of his owne nature holy, in his originall holiness.

Then, No sinfull man can be a sufficient Priest in the New Testament, to do for us, who wants holiness by nature.

4. The next property: Our priest must be harmlesse, ill-lesse, free from any originall guiltinesse.

Then, No man, come of Adam, by naturall propagation, can be a Priest for us now, to satisfie our necessities, who have sin originall in us.

5. The third property: We have need of a priest undefiled, that is, free from actuall sin.

Then, No Priest can suffice us, who are defiled with actuall sin, but Christ, who never sinned.

6. The fourth property: A priest meet for us, must be free from the pollution of those amongst whom he converseth.

Then, We who are of polluted lips, and lives, and dwell among such a people, communicating, many wayes, of their guiltinesse, cannot have sufficient comfort, through any priest, who can be infected with sin. And, he who is a man of polluted lips, is not meet to be a priest for us.

The fifth property: A Priest meet for us, bebooved to have his residence in Heaven, and have commandment over Heaven, to open it unto us, and give us entry.

Then, None other, but Christ, could suffice us, on whom, by nature, the doors of Heaven are closed. No Priest, out of Heaven, is meet for us.

Perf. 27. Who needeth not dayly, as those High Priests,

Priests, to offer up sacrifice, first, for his own sins, and then, for the peoples: For, this he did once, when he offered up himselfe.

1. The first property of a fit Priest for us: He must have no need to offer sacrifice for his own sins.

Then, neither *Levi*, nor any sinfull man after him, can be a Priest under the New Testament; but *Christ* only, who never sinned, and so had never need to offer for himself.

2. The seventh property: He must not have need to offer daily for the people's sins, who must be our Priest: For, if he should offer the second day, then the first dayes sacrifice should be declared insufficient: Or, else, why offereth he again, after that which is sufficient?

Then, 1. The Priest of the New Testament, needeth not to offer oftner than once. 2. And if *Christ's* Sacrifice were offered oftner than once, or daily; he could not be a fit Priest for us, nor offer a perfect sacrifice for us; for, the oft offering, should declare the former offerings, insufficient, and imperfect.

He giveth a reason, why Christ needed not to offer up oftner, Because he hath offered up himselfe, once, for the sinnes of the people.

Then, 1. *Christ* was both the Priest, and the Sacrifice, in his own offering. 2. *Christ's* Sacrifice cannot be offered up by any, but himself: another than *Christ's* self, cannot offer up *Christ*. 3. Betwixt the coming of *Christ*, and the writing of this Epistle, which was sundry years after *Christ's* Ascension, the Apostle knew no offering of *Christ*, but that only once, upon the Crosse: and yet, times out of number, was the Sacrament of the Lords Supper celebrated before this time.

4. In that he maketh that once offering, the reason of his not offering daily, appeareth us. That the perfection of that once offered Sacrifice, maketh the repetition needles: And, wholesoever maketh it needfull, that Christ be offered daily, maketh both Christ an imperfect Priest, and his Sacrifice imperfect also.

Verf. 28. For, the Law maketh men High Priests,
which

which have infirmie; but, the word of the oath, which was since the Law, maketh the Son, who is consecrated for evermore.

He giveth a speciall reason, why it becometh not us under the Gospel, to have a sinfull man for our Priest; because this is the very difference betwixt the Law, and the Gospel.

1. The Law maketh men, which have infirmities, High Priests: But, the word of the oath, which was since the Law, maketh the Sonne; and, none but the Sonne, who is consecrated for evermore.

Then, The Scripture knoweth no Priest, but the Leviticall Priests, of Aarons posterity, for the time of the Law: or, else, that one priest which was made by an oath, for the time of the Gospel. Beside these, the Apostle acknowledgeth none; nor were there any other, in his time, in the Church.

2. He maketh the difference of the Law, and the Gospel, to stand, amongst other things, in the difference of priests: so as the Gospel cannot admit such priests, as the Law admitted.

Then, To have priests now, after the similitude of the priests under the Law, were to remove the difference which God hath made betwixt the Law, and the Gospel.

3. The differences, as the Apostle setteth them down here, are, 1. The course taken about Priests, under the Law, was alterable: they were made without an oath, the Law-giver declaring it to be his will, to change that course, when he saw it fit. But the course taken about the priests of the New Testament, is with an oath: and, so, cannot be changed.

Then, To make a priest in the Gospel, who is not consecrated by an oath, to abide for evermore in the office; but may be changed, and another come in, in his place, is contrary to the institution of the Evangelicall Priesthood.

The next difference, he maketh this: The Law admitteth men, in the plurall number; a plurality of priests: but the Gospel admitteth no plurality of priests, but the Son, only, to be priest: Melchisedechs order in the Type, hath no priest but one in it, without a Suffragane, or substituted Priest. Therefore, Christ, the true Melchisedech, is alone in his priesthood, without partner, or Deputy, or Suffragane.

Then, To make plurality of priests in the Gospel, is to alter the order of Melchisedech, sworn with an oath; and, to renounce the March set betwixt the Law, and the Gospel.

3. The third Difference: *The Law maketh men priests, but the Evangelicall Oath maketh the Sonne of God priest for the Gospel.*

Then, To make a man priest now, is to mar the Sonne of Gods priviledge, to whom the priviledge only becometh.

4. The fourth Difference: *The Law maketh such priests, as have infirmity: that is, sinfull men, who cannot make the sacrifice which they offer, effectually, to pacifie; nor the blessing which they pronounce, to come; nor the instruction which they give, forcible to open the eyes. But the Evangelicall Oath, maketh the Sonne, who is able to save, to the uttermost, all that come to God, through him.*

Then, To make a sinfull and weak man, a priest now, is to weaken the priesthood of the Gospel, and make it like the Law.

5. The fifth Difference: *The Law maketh men priests, which have infirmities, over whom death had power, that they could not be consecrated, but for their short life time. But the Evangelicall Oath, maketh the Son, whom the sorrows of death could not hold; and hath consecrated him for evermore.*

Then, as long as Christs Consecration lasteth, none must meddle with his office.

6. The last difference: *The Law instituting priests, was not Gods last will, but might suffer addition. But, the Evangelicall Oath, is since the Law, and Gods last and unchangeable will.*

Therefore, To adde unto it, and bring in as many priests now, as did serve in the Temple of old, is to provoke God to adde as many plagues as are written in Gods Book, upon themselves, and their priests also.

The Summe of Chap. VIII.

THis is the Sum of all that I have spoken: We have no priest now, but Christ, who is equall in glory to his Father in Heaven, *vers. 1.* The offerer of his own body, signified by the Tabernacle, *vers. 2.* For, every priest must offer something; therefore, so must Christ, *vers. 3.* But, the typicall Sacrifice he could not offer, by the Law, albeir he were on Earth, *vers. 4.* Because he is not of the Tribe of Levi, whose proper office was to meddle with the shadowes. Therefore, he must be the offerer of the Substance; that is, of his own Body, signified by the shadowes, *vers. 5.* And, so, now, he hath taken the office over the Levites head; and hath an office more excellent than they; and is Mediator of a better Covenant, than the Covenant which was in their time, *vers. 6.* For, if that Covenant had been perfect, another had been needless, *vers. 7.* But another Covenant was needfull; and God promised to make a new one, *vers. 8.* A better Covenant, than that old, which the people brake, *vers. 9.* For, in this Covenant, God undertaketh, to make us keep our part of it, *vers. 10. 11.* And, to pardon, where we fail, *vers. 12.* Now, when God promised a New Covenant, he declared the other to be old; and, to be abolished, when the new came, *vers. 13.*

The Doctrine of Chap. VIII.

Vers. 1 Now, of the things which we have spoken, this is the Summe: We have such an high Priest, who is set on the right hand of the Throne of the Majesty, in the Heavens.

1. **T**He Apostle, *accommodating himself, to help the capacity and memory of the Hebrewes, and urging the speciall potus of his discourse, is worthy of imitation.*

2. *In saying, We have such an High Priest, who is set down on the right hand, &c. he setteth forth the glory of Christs person, that he may commend his priesthood.*

Then,

Then, 2. The glory of Christs office is not seen, till the glory of his person be seen. 1. The glory of his person is not seen, till his glorious Sovereignty, and Government of the World be seen. 3. Yea, the glory of Christ is not rightly seen, till his equality with the Father, in glory, be seen, and acknowledged.

2. In saying, that Christ, as High Priest, is set down on the right hand of the Throne, he giveth us to understand, That Christ, as in his divine nature, he is undivided from the Father, in Glory, and Dominion; so, in his humane nature, he is exalted to the fellowship of divine glory, with the Father: Because of the union of the humane nature, with the divine, in one person of the Mediator: The two natures still remaining distinguished; but not divided, nor separated, the one from the other.

4. He moveth the place of this Glory, to be in the Heavens, wherein he preferreth Christ, above the Leviticall Priests: for, their priesthood is only exercised on Earth; But Christs, in Heaven,

And therefore, when we will employ our High Priest, we have no earthly City to seek him in; but in the Heaven, the only place and palace of his residence.

Vers. 2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

1. For all this Glory, yet Christ is still called here a Minister, so Jewes,

That his high honour, hindereth him not to do his office for our good.

2. He is called A Minister of the Sanctuary, or, of the holy things: for the word will agree with both; and both tend to one purpose: for, the holy things were all ried to the Sanctuary: and, he that was Minister of the Sanctuary, was Minister of the holy things also; and that, in name of the Saints. Now, the Sanctuary, or the holy things, which here is spoken of, is the thing signified by the Sanctuary, and by the holy things. And, so, taking all the significations of the word together, we are taught,

That Christ, in his glory, is not idle, but as a faithfull Agent,

in

In the heavenly Sanctuary, taking the care of all the holy things, which his Saints, and People, are commanded to present, procuring, and giving forth, all holy, and spirituall things, from Heaven, to his Saints, which their estate requireth.

3. He is called, a Minister of the true Tabernacle, which God pitched, and not man: *That is, The Ministers of his own Body, miraculously formed by God, not after the ordinary manner of other men, signified, and represented by the Typicall Tabernacle.*

Then, The Tabernacle, and Temple, under the Law, was but the shadow; and Christs Body was the true Tabernacle. For, 1. As the Symboles of Gods presence, was in the typicall Tabernacle, So the fulness of the God-head dwelleth bodily in Christ. 2. As the typicall Tabernacle had inclosed in it all the holy things, the Candle-stick, Table of Shew-bread, Laver, Altar, &c. So hath the humanity of Christ, or Christ the Man, all holinesse, and perfection; the fulness of all good, and all holy things, in him, Light, Food, Washing, and Reconciliation, and all in himself; that out of his fulness, we may all receive Grace for Grace. 3. As the Tabernacle, in the outmost Coverings, seemed but base, yet had better stuffe within; So, our Lord, when he dwelt in the Tabernacle of his flesh amongst us, was found in form as a man, and in the shape of a servant: but, inwardly, was full of Grace, and Truth.

4. In calling Christs Body, The true Tabernacle, which God builded, and not man, *he reacheth us, To make use of Christ in truth, as the Church of old made use of the Tabernacle in the Type: That is, In him seek God, Towards him turn the Eye of our soul, when we seem, to our selves, to be far remooved, to the end of the earth; In him offer all our spirituall sacrifices; In him seek our Washing, our Food, our Light, our Comfort: In him, as his Priests, make our Abode, and daily Dwelling. In him let us live, and breathe.*

5. In so calling Christ, *he appropriateth the sacrificing of his Body, to himselfe, in his own person, as the personall and proper Act of his Priesthood: for the offering of the which Sacrifice, once, and never againe, (as Heb. 7. 27. sheweth) he keepeth still the stile of the only Minister of the true Tabernacle, as his own incommunicable Prerogative.*

And, therefore, Whosoever presumeth to offer his Body, presumeth also to take his place.

Verf. 3.

Vers. 3. For, every High-Priest is ordained to offer Gifts, and Sacrifices : Wherefore it is of necessity, that this Man have somewhat also to offer.

He proveth, That Christ is the Minister of the Tabernacle of his own Body, by offering it up; because it behooved him, seeing he is a Priest, to offer up something, either the typicall Oblations, or else his own Body, represented by them. But the typicall Oblations he could not offer, according to the Law, not being a Levite: Therefore, he behooved to offer up himselfe, represented by the typicall Oblations.

Then, The Apostle acknowledgeth no Priest, but either the Leviticall Priest, or the Priest that offereth up his own Body. And, whosoever pretendeth to have the Office of a Priest now, usurpeth either the office of the Levite, or Christs Office.

Vers. 4. For, if He were on earth, He should not be a Priest; seeing that there are Priests, which offer Gifts, according to the Law.

1. He proveth, That Christ cannot offer up, the typicall Oblations, because he cannot be a Priest on earth; albeit he were on earth: Because Priesthood on earth, is proper to the Levites only: For, they are the only Priests, by Law, on earth, and have prescribed to them, by Law, what they should offer.

Quest. You will aske me here, Was not Christ a Priest, when he was on earth?

I answer; Yes.

Quest. How, then, saith the Apostle here, If he were on earth, he should not be a Priest?

I answer; Because, albeit he began his Priesthood upon earth, yet he could not brook his Office of Priesthood on the earth. For, as the High-Priest, who was the Type, carried the Sacrifice, once a year, through the Court, and before the Sanctuary killed the Sacrifice, and then took the blood thereof in unto the Holiest of all, and presented himself there before the Lord, with the blood, to

intercede

intercede for the people, and there remained, during the time of Intercession appointed to him : So Christ, carrying his Sacrifice out of the City, offered up his Body, on the Altar of his God-head, to his Father ; and, by his own blood, entred into the heavenly Sanctuary, and sat down, on the Right-hand of the Majesty on high, and there he liveth for ever, to intercede for us, having then ended his Sacrifice, as this Apostle proveth, *Chap. 7. 27.* and *Chap. 9. 25, 26.* And, having no Sacrifice now to offer on earth, it is with reason, that the Apostle saith, *If He were on earth, He should not be a Priest.*

Whence we learn, 1. That Christ is not now on the earth, nor in any place thereof : and, therefore, if any man say to us, *Loe, here he is ; Loe, there he is,* we must not beleieve him : it is a false Christ he sheweth us, and not the true, as Christ himself forewarneth, *Mat. 24. 23.* 2. That it is impossible, that Christ should now be on the earth ; for then should he lose his Priesthood, which is impossible. For, if he were on earth, he should not be a Priest, saith the Apostle here. 3. That Christs Priesthood is only discharged now in heaven, seeing he cannot be a Priest on earth.

2. His Reason is ; They are Priests, which offer Gifts, according to the Law. Then, Every Priest, who brooketh his Priesthood on earth, must offer Gifts, according to the Law, as the Apostle here reasoneth : And such Priests as those, Christ hath abolished, having changed the Priesthood, and the Law also.

Therefore, There can be no Priest by Office on earth at all with Gods allowance.

Vers. 5. Who serve unto the Example, and Shadow, of Heavenly things : as Moses was admonished of God, when he was about to make the Tabernacle : For, see (saith He) that thou make all things according to the Patterne shewed unto thee in the Mount.

He describeth, the proper use of the Leviticall Priests, to serve unto the Example of heavenly Things.

Then, 1.

Then, 1. The Incarnation of Christ, his Death, and the Benefits thereof, signified by Leviticall Shadows, are heavenly things, in regard of their heavenly Fruits, and Effects; and other heavenly Respects; and, are with an heavenly Mind to be looked upon. 2. The Ceremonies of the Law, were not idle Rites; but, Examples, and Figures of Christ, and his Graces; by the which men were led, then, as by the hand to Christ, who was to come.

2. From Exod. 25. 40. he proveth, they were Shadows of heavenly things; because the Pattern in the Mount represented the heavenly things; and Moses Tabernacle represented the Pattern in the Mount: Therefore, it represented heavenly things. And unto this Pattern was Moses tyed.

Then, 1. God would not, no, not in the time of Types, suffer any devise of man to come in, for representing any thing heavenly: Much less will he now. 2. Those which himself ordaineth, he will have observed, and none omitted.

Vers. 6. But now hath He obtained a more excellent Ministry; by how much also He is the Mediator of a better Covenant, which was established upon better Promises.

1. The offering of the Typicall Oblations, he hath made proper to the Levites. Now, the offering of the true Sacrifices, and service belonging: even so, he appropriateth to Christ; and calleth it, A more excellent Ministry.

Then, 1. The offering of the thing signified by the Leviticall Types, is more excellent than all their Offerings. 2. This Ministry is proper unto Christ only, in his own person.

2. From this he preferreth the Mediatorship of Christ, to the Typicall: The Promises, and the Covenant now, is the Covenant then. His reasoning, &c. As the Ministry is so, is the Mediator. The Ministry is more excellent, in offering up himselfe, than the shadows. Therefore, the Mediator is more excellent now, than the typicall of old.

Then, The offering of Christs Body, which is the more excellent Ministry, is still annexed to the Person of the Mediator only. And, whosoever intrudeth himself in that excellent Mini-

try, of offering up Christs Body, intrudeth himself also into the Office of the Mediator.

3. In comparing the Covenant then, and now, he maketh this the better; Because the Promises are better.

Whence we learn, 1. That there was a Covenant betwixt God, and his Church, of old, under the Law: And, so, Reconciliation to be had with God then. 2. That howsoever in substance of Grace, both the Covenants agreed; yet the form of this Covenant under the Gospel, is better: Because the express conditions are better, the Promises are more spirituall, and more free of strait conditions.

Vers. 7. For, if that first Covepant had been faultlesse, then should no place have been sought for the second.

To clear the abolishing of the old Covenant, he proveth it, not to be faultlesse; Because a New Covenant was promised in place thereof. Not that anything was wrong in that Covenant; but because it was imperfect, and all things needfull not expressed in it clearly.

Whence we learn, 1. That the Lords proceeding with his Church, hath ever been from the lesse perfect, to the more perfect, till Christ came. 2. That where-ever God addeth, or altereth, what he once did institute; by so doing, he sheweth, That before his Addition, he had not expressed all his Mind, as in the time of the Old Testament. 3. When once he hath perfected his course taken with his Church, as now he hath done under the New Testament, he altereth the matter no more.

Vers. 8. For, finding fault with them, he saith; Behold, the dayes come, (saith the Lord) when I will make a New Covenant with the House of Israel, and the House of Judah.

1. He proveth, That there was an imperfection in the Old Covenant, Because God found fault with the people under it.

Then, The imperfection of the Covenant of old, was especially in defaults of the parties with whom it was made; who, by their inability

inability to fulfill it, or behold the drift of it, made it unable to save themselves.

2. In the words of Jeremiah 31. 31. the Lord promiseth, to make a Covenant, afterwards, with the House of Israel, and Judah.

Then, 1. The party in the New Covenant, is not all Mankind, but the Church of the New Testament; the spirituall Israel, and Judah. 2. This Covenant was not brought to light of old; but had its own time of manifestation. 3. Even then, the Church was made wise of the imperfection of the Old Covenant; that they might learn to look through the outward form of it, to a better. 4. The Hope, and Too-look, which they had towards the New Covenant, held up their heart; that they, without us, and our Priviledges, should not be perfected.

Vers. 9. Not according to the Covenant that I made with their Fathers, in the day when I tooke them by the hand, to lead them out of the land of Egypt; because they continued not in My Covenant; and I regarded them not, saith the Lord.

1. The Prophet distinguisheth the Old Covenant, from the New, by describing the Old, what it was, how broken, and how punished. For the first, the ten Commandments, and the rest of the Law delivered unto them, when they came out of Egypt, was the Covenant of old; wherein God promised, To be their God, upon condition, That they did all that he commanded them; and they accepted the condition. So, Albeit there was Grace here, in sundry Articles, covenanted, yet the form of the Covenant, was like the Covenant of Works. Compare Jer. 17. 23. with Jer. 31. 31, 32, 33. &c.

2. For the next: They continued not in it, through leaning to their own strength, and seeking to establish their own Righteousnesse. being ignorant of the Righteousnesse of God. They dealt deceitfully in the Covenant, and fell to open Idolatry, from time, to time. So, By the Covenant of Works, no man will be found steadfast.

3. For the punishment of it: I regarded them not. In the Hebrew, it is as much, as, I Lorded it over them. That is, used My Husbandly and Lordly Authority over them, and so mis-regarded them.

Whereof

Whereof we have so learn, 1. That as Gods Lordship, and Husbandship, is an Obligation of doing well to the Covenant keeper: So is it a Declaration, of his just Freedome, and Authority, to punish the Covenant breaker. 2. That when God is pleased, to exercise his Dominion, and Authority, over Covenant breakers, the transgressor falleth in mis-regard with God: that is, As little account is made of his life, as of one without the Covenant. 3. That to be mis-regarded of God, is the sum of all Judgement. 4. That the impotency of the people, to keep the Old Covenant, did not exempt them from the punishment due to the breaking of it.

4. *The Lord maketh their instability in the Old Covenant, the Reason of his making of a New one.* Wherein the Lords Bounty is very remarkable; Who, out of our evill, taketh occasion, to do us so much more good: And because of mens instability in the Old Covenant, maketh another Covenant, whereby he maketh us to persevere in obedience.

Verf. 10. For, this is the Covenant that I will make with the House of Israel, after those dayes, sayth the Lord: I will put My Lawes into their minde, and write Them in their hearts; and I will be to them a God, and they shall be to Me a People.

This is the better Covenant, containing better Promises, whereof Christ is Mediator, and Surety, unto all them that believe in Him.

Wherein consider, 1. That all the Articles are Promises; and, so, do require in the party that will joyne in the Covenant, Faith, to embrace the Promises, that the Covenant may be agreed unto on both sides: God promising, and the needy Sinner heartily accepting. 2. That, what is required in the Old Covenant, as a Condition, is here turned into a Promise, by God, in the New. In the Old Covenant, he required obedience to his Commandements; and here he promiseth, to write his Laws in our hearts. God undertaketh to do our part in us, if we will believe in Him. 3. That the sense of Wants, and the feeling of our Imperfections, yea, of our hearts wickedness, and carefulesness, both of

heart and mind; yes, the feeling of the inlacks, or defects of repentance and faith, are not just hinderances, to make a soul that gladly would be reconciled with God, in Christ, stand back, from embracing this Covenant: But, by the contrary, the feeling of sinfulness, in mind, and heart, are Preparations, to fit us, and set us on, to joyn in this Covenant, whereto God undertaketh to help, and remedy, all these felt evils, through His Christ; by putting His Laws in our Mind, and writing them in our Hearts. For, what is this else, but to illuminate our Mind, more and more, with the understanding of His Will; and, to frame our Heart, and Affections, to the obedience of the same? 4. That, by the Covenant, Comfort is provided for sinners, who are humbled in the sense of their sins: and no door opened for presumption, nor room given to prophane persons, to go on their wayes, blessing themselves. For, the maker of the New Covenant presupposeth two things: First, That His party renounce his own righteousness, which he might seem able to have by the Old Covenant. Next, That he flee, for Relief, to God, in Christ, to have the Benefits promised in this New Covenant. Which if he do, it is impossible that he can either lean to his own Merits, or live in the love of his sinfull Lusts. 5. That, by this Covenant, such an Union is made betwixt God and the Believer, that the Believer is the Lords Adopted Childe, and the Lord is the Believers God, All sufficient for ever; promising to be All to the Believer, which, to be our God, may import; and, to make the Believer All that one of His People should be.

Vers. 11. And, they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: For all shall know Me, from the least, to the greatest.

1. While He saith, They shall not teach every man his neighbour, he doth not meane, that his Word, and Ordinances, and Ministry appointed by him, or brotherly communion, for mutuall edification, shall be mis-regarded, or not made use of: But, by the contrary, That he will himselfe be their Teacher, in these his own Meanes: First, giving his Children a greater measure of the Spirit, and a more neare communion with himselfe, than of old. 2. Making his Chil-

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men so wise unto Salvation, as they shall not bring their Faith upon mens authority: but search, by all means, till they understand the Mind of God, the infallible Teacher, as he hath revealed himself in his Word. 3. So, clearing the Truth, which is outwardly taught unto them, by his own Instruments, after so sure, and perswasive a manner, by his Spirit inwardly; that the outward Teaching, shall be no Teaching, in comparison of the inward Concurrence, according as we hear those Samaritans were taught, who beleevd indeed the *Womans* report, that they might goe to Christ: but when they were come to him, got so great satisfaction from himselfe, that they said unto her; Now we beleeve, not because of thy saying for we have heard him our selves, and know, that this is indeed that Christ, John 4. 42. So will the Lord inwardly make his Truth powerfull unto Salvation to his own; that they may say to those that are his Instruments, Now we beleeve, not because of your saying, but because we have heard him our selves,

Then, 1. It is not Gods will, that other mens Belief, should be the Rule of our Belief: but that we all search to understand the Scriptures, and Gods Will revealed therein. 2. It is easie, from this Ground, to answer that famous Question: *How know you such and such Grounds of Salvation?* We answer: *It is an Article of the New Covenant, They shall be all taught of God.*

2. He saith; They shall all know Me, from the least, to the greatest.

Then, 1. The New Covenant admitteth all Ranks, and Degrees of persons; and excludeth none, high nor low, that love to embrace it. 2. It may be, in sundry points of Truth, some of them be ignorant, and mistaken, more or other some: But of the saving Knowledge of God, in Christ, they shall all have light, in a saving measure. 3. The greatest, as well as the meanest, in whatsoever respect of Place, or Gifts, must be Gods Disciples, in the study of Saving Knowledge, and hearty obedience.

Verf. 12. For, I will be mercifull to their unrighteousnesse; and their sins, and their iniquities, will I remember no more.

1. To make us beleeve the former Promises, he addeth to a New Article, of Remission of Sins: because from the Conscience of those, ordinarily, doe arise our Doubts, and difficulty of drawing near to God.

Then, 1. The conscience of sin, must not drive us away from God: but, rather, force us to run unto God more humbly: because, only to such as come unto him, in his Christ, is remission of sin promised. 2. Whatsoever sort of sins they be, unrighteousness, or sinne, or iniquity, they shall not hinder God to be gracious to the penitent, fleeing to this Covenant for refuge.

2. In saying, For I will be mercifull, 1. He maketh his mercy; pardoning sin, the reason of his bestowing the former good things: His giving of one grace, the reason of giving another, even grace for grace. 2. He maketh his mercy, the ground of all this favour, and nothing in the mans person, or works, or worthiness of his faith. 3. The word *Mercifull*, is in the Originall, *Pacified*; and doth import both Gods respect to the propitiatory Sacrifice of Christ, which pacifieth him towards us, and, also, our duty, in looking towards it, as the price of our reconciliation.

3. In that the Lord joyneth the promise, of putting his Law in the mind, and writing it in our heart, with the promise of remission of sinnes, he teacheth us, That he will have every confiding soul, that seeketh the benefit of this Covenant, to joyn all the benefits together, in their claim, with remission of sin, seeking to joyn the illumination of their mind, renovation of their heart, and life, at least in their desires, and endeavours: and not sever one of them from another; but study in uprightness to have them all.

4. While he saith, He will remember their sins no more, He teacheth, 1. That he will never forgive sin, nor forget it, but remember it in his sight, till a man enter into this Covenant with him through Christ. 2. That when he hath forgiven sin, he forgetteth sin also: whatsoever he remitteth, he removeth from his remembrance.

Vers. 13. In that he saith, A New Covenant, he hath made the first Old. Now, that which decayeth, and waxeth old, is ready to vanish away.

From the name that the Lord giveth this Covenant, in calling it new

be draweth two Consequences: The first, that the former Covenant by this word, was declared old. Next, that as it was declared old; so was it declared, shortly after, to be abolished.

Then, 1. The least word that proceedeth out of Gods mouth, is weighty, and worthy of consideration. 2. Whatsoever Gods word doth import, by due consequence, must be taken for Gods truth, and Gods mind, as if it were expressed. 3. Seeing Christ is come, and the time is now of this new covenant, we know, that by Gods authority, the Leviticall ordinances, and whole form of the Legall Covenant, and ceremoniall formes of worship, are abrogated.

The Summe of Chay. I X.

Then, That you may see this more clearly, let us take view of the typicall ordinances, in the old Covenant, and of their accomplishment in Christ, under the old Covenant, and typicall Tabernacle, there were sundry shadowes, *vers* 1. 2. The Tabernacle divided in two rooms, and their furniture within them both, *vers* 3. 4. 5. In the outer room the Priests resorted daily, *vers* 6. In the inner room, only the High Priest, once a year, *vers* 7. The close-keeping of which room, signified, that the way to Heaven, was not to be fully clear, during the time of those shadowes, *vers* 8. Nothing done then, externally, could quiet the conscience, *vers* 9. All being but temporary shadowes, imposed till Christ came, to reform all, *vers* 10. But when Christ came, he gave to those shadowes, accomplishment. For, he was Priest of the true Tabernacle of his own Body, signified by the typicall Tabernacle, *vers* 11. And, by his own blood, entred into Heaven, for our Eternall Redemption, *vers* 12. For, if the Types procured a Ceremoniall cleansing, *vers* 13. How much more shall his blood, truly, and in effect, procure our Justification, and Sanctification? *vers* 14. And, therefore, that Remission of sins, and Eternall life, might be given to the faithfull, both then of old, and now, he behooved, by his office, to make his Testament, and die, *vers* 15. For, to requireth the nature of a Testament, *vers* 16. 17. Wherefore, the typicall Testament, of old, also

behooved to have a typicall death, as *Leuit. 16.* maketh plain, *vers. 18. 19. 20. 21.* Yea, every cleansing of the Types, and every Remission, behooved to be with Blood, *vers. 22.* Therefore, the things represented by the Types, behooved to be cleaned by better blood, even the blood of the Messias, *vers. 23.* For, Christ entred not into the typicall Sanctuary, but into heaven it self, *vers. 24.* And, offered not himself often, as the imperfect Leviticall Sacrifice was offered, *vers. 25.* For, then should he have often died. But his once offering, was sufficient for ever, *vers. 26.* And, as God appointed men but once to die, *vers. 27.* So Christ was but once offered, till the time he come to Judgment, for the salvation of the faithfull, *vers. 28.*

The Doctrines of Chap. IX.

Vers. 1. Then, verily, the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary.

THe word [Ordinances] in the original, is also Justifications, in the plural number: so called, because they represented our Justification.

Whereof we learne, 1. That as other things were typed under the Law, so also was our Justification, and the manner of obtaining the same, shadowed forth. 2. That those things which then were called Justifications, were so called only because they were the representations of the way of obtaining Justification: for they did not justify. 3. That albeit Justification be only one; yet the types thereof were many: no one of them being able to express the truth, but in part.

1. By calling them Ordinances of Divine Service, he teacheth us, That, sometime, those Ceremonies which are now abolished, were, during their own time, parts of Gods externall worship, in regard of the Commandement of God injoyning them.

3. By calling the Sanctuary Worldly, he teacheth us, To thinke of all the externall glory of Leviticall Service, only as the earthly representation of heavenly things: and, under all these earthly shadows,

shadows, to seek in, to an heavenly signification.

Vers. 2. For, there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shew-bread, which is called the Sanctuary.

Vers. 3. And after the second Vaile, the Tabernacle, which is called the holiest of all.

Vers. 4. Which had the Golden Censer, and the Arke of the Covenant, overlaid round about with Gold; wherein was the Golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant.

Vers. 5. And, over it, the Cherubims of Glory, shadowing the Mercy-Seat, of which we cannot now speak particularly.

Vers. 6. Now, when these things were thus ordained, the Priests went alwayes into the first Tabernacle, accomplishing the Service of God.

Vers. 7. But into the second, went the High Priest alone, once every yeare; not without Blood, which he offered for himselfe, and for the errors of the people.

He seteth before our eyes, the pleasant face of Gods outward worshipps that, in the wise appointing of every thing, for place, for division of roomes, for furniture, for ornaments, for materials, for persons, for actions, for order of doing, we may behold the Glory, not only of the appointer of them, but, also, the glory of the Church, and of Heaven, and of Christ, and of his Saints, represented thereby; as far above the glory of those outward things, as heavenly, and spirituall things, are above earthly; as the particular Exposition of the meaning of

the Types, in their owne proper place, will make plaine, which we cannot meddle with here, seeing the Apostle judgeth it, not pertinent.

Vers. 8. The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing.

He expoundeth, what the High Priests going through the vail but once a yeare, did meane, saying the holy Ghost signified something thereby.

Then, 1. The Holy Ghost is the Authour of these Ordinances of Levi, and of matters appointed about that old Tabernacle, as of the expressions of his own mind to the Church: and, so, he is very God. 2. The Holy Ghost, is a distinct person of the Godhead, exercising the proper actions of a person, subsisting by himself, directing the Ordinances of the Church, teaching the Church, and interpreting the meaning of the Types unto the Church. 3. The Church under the Law, was not altogether ignorant of the spirituall signification of the Leviticall Ordinances; because the Holy Ghost was then teaching them the meaning. 4. Those Rites, and Ceremonies, were not so dark in themselves, as they could not be in any sort, understood: but were expressions of the mind of God, to the Church of that time.

2. That which the Holy Ghost did signifie, was this, That the way unto the holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing.

Then, That the Holiest of all represented Heaven, the old Church did know.

3. He saith not that the way to Heaven was closed; but not clearly manifested.

Then, They knew the way to Heaven, darkly, through the Vail of Types. 2. They knew there was a time of clearer light coming.

4. The time of the endurance of this not cleare manifestation of the way to Heaven, is set down to be, While the first Tabernacle was standing.

Then

Then, The Old Church was taught, 1. That the clear light of the way to Heaven, was not to be revealed while those shadows, and that Tabernacle endured. 2. That when the clear manifestation of that way should come by the Messias, that Tabernacle was not to stand. 3. That when God should cause that first Tabernacle to be removed, the true light was at hand. 4. That none should receive the clear light of the way to Heaven, but such as should renounce the Ordinances of the first Tabernacle.

And so the Apostle, by the authority of the Holy Ghost, enforceth these Hebrewes either to renounce the Leviticall Ordinances or to be deprived of the true light of the way to Heaven now revealed.

5. While he calleth this typical Tabernacle, The first Tabernacle, he importeth, 1. That Christs Body was the next Tabernacle. 2. That the Temple is comprehended under the name of the Tabernacle, in this dispute.

Vers. 9. Which was a Figure, for the time then present, in which were offered both gifts and Sacrifices, that could not make him that did the service, perfect, as pertaining to the Conscience.

He sheweth the use of the Tabernacle, and the imperfection of the service thereof, saying, The Tabernacle was a Figure for the time then present. Whereby he giveth us to understand, 1. That the Tabernacle was a Type and Figure of Christ. 2. That it was not appointed for all time to come, but for that present time of the Churches Non-age. 3. That howsoever it was an obscure Figure, yet, having some resemblance of the thing signified, it was fit for those of that time.

2. Next he sheweth the weaknes of the offerings, offered in the Tabernacle, that they could not make the man that did the service, perfect, as concerning the conscience: That is, they could not perfectly satisfy the conscience, that sinne was forgiven, and life granted, for any worthinesse of those offerings: they could not furnish the conscience with a good answer towards God, for saving of them who did that service,

service, 1 Pet. 3. 21. Because the conscience could not have found ground of satisfaction, how Gods justice would be made quiet by those offerings. And, that which doth not satisfie Gods justice, cannot satisfie the conscience: because the conscience is Gods Deputy, and will not bee quiet, if it bee well informed, till it see God pacified.

Then, It followeth from this ground, seeing those offerings could not perfect a man in his conscience, 1. That Christs Sacrifice, signified by them, must perfectly satisfie Gods Justice, and the conscience also, and purge the filthiness of it, and heal its wounds. 2. That as many as were justified before God, and in their consciences truly quieted under the Law, behooved, of necessitie, to see through these offerings, and flee in to the offering of the sacrifice represented by them, as Psal. 51. 7. For, otherwise, the Apostle testifieth here, the outward offerings could not perfect them in the conscience. 3. That when Remission of sin, and Attonement, is promised in the Law, upon the offering of these gifts, as Levit. 14. 9. and 17. 11. the form of speech is Sacramental, joyning the vertue of the sacrifice of Christ, signified with the offering of the figurative sacrifices unto the Believer. 4. That true Believers, notwithstanding of many imperfections of their life, may be perfected, as concerning their conscience, by flying to the Mediation, and Sacrifice of Christ, which washeth the conscience thoroughly.

Vers. 10. Which stood onely in meates and drinckes, and diverse washings, and carnall ordinances, imposed on them, untill the time of Reformation.

He giveth a reason, why those Ceremonies should not perfect the conscience; Because they stood in meates, and drinckes, and diverse washings, and carnall Ordinances: To wit, if they be considered by themselves, separate from their signification, as many of the Jewes took them.

Then, There is a two-fold consideration to be had, of the Leviticall Ceremonies: One, as they are joyned with the significations; and, so, promises were made of Attonement, by them in the Law. Another, as they were looked upon, by themselves, separate

separate from their signification, as the carnall Jewes took them, and rested on them; and so, they could not perfect the conscience.

2. He sheweth their endurance, saying, They were imposed on them, untill the time of Reformation: That is, Till the time of the Gospel, that Christ came, with cleare light, to perfect man-
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Then, 1. These Ceremonies were by God imposed upon no people, but them; That is, the Jewes only. 2. Neither were they imposed on the Jewes for ever, but for a time only, untill the time of Reformation. 3. Seeing the time of Reformation by Christ is come, these Ceremonies are expired, and abolished.

3. Seeing the time of the Gospel, is the time of Reformation, or Correction;

Then, 1. The Shadows are fulfilled, and the Substance is come. 2. The darkness of teaching is removed, and the time of clearness is come. 3. The price of Redemption, promised to be laid down, is now paid. 4. The difficulty, and impossibility, of bearing the yoke of Gods externall worship, is removed; and Christs easie yoke, in place thereof, is come. In a word, whatsoever was then wanting under the Law, of the measure of the spirit, or the means to get the spirit, and fruits thereof, is now helped, in the frame of the Gospel.

Vers. 11. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands; that is to say, not of this building.

To shew the accomplishment of these things, in Christs Priesthood, he opposeth his Excellency, to the imperfection of the Leviticall High Priests service, thus: 1. The Leviticall Priest, was Priest of the Shadows of good things: but Christ, Priest of the good things themselves; keeping the dispensation of them proper to his owne person: such as are Reconciliation, Redemption, Righteousnesse, and Life, &c.

2. The Leviticall High Priest had a Tabernacle builded with hands, wherein he served: but Christ served in a greater, and more perfect

perfect Tabernacle, not made with hands: That is, in the precious Tabernacle of his owne Body; wherein he dwells amongst us, John 1. 14. represented by the materiall Tabernacle.

3. He expoundeth, how the Tabernacle of Christs Body is not made with hands, by this, that it is not of this building: First, because it was not formed by the art of any Bezaleel, or Aholiab, but by the Holy Ghost. 2. Albeit the Tabernacle of his Body was like ours, in substance: yet, for the manner of his holy Conception, he is of another building than ours. For, our Tabernacles are builded by naturall generation, of man and woman, with propagation of originall sinne: But, Christs Body, in a singular manner, even by the speciall operation of the holy Ghost, in the womb of the Virgin: And so, without originall sin.

Vers. 12. Neither by the blood of Goates and Calves; but by his own blood he entred in, once, into the holy place; having obtained eternall Redemption for us.

The opposition goeth on: 1. The Leviticall High Priest entred into the typicall holy place: but Christ entred into the holy place properly so called: that is, into Heaven.

2. The Leviticall Priest entred often into the holy place: Christ entred but once into Heaven. Hereby the Leviticall Priestly entry was declared to be imperfect, because it behooved to be repeated: But Christs entry into Heaven, to be perfect, because but once, not to be repeated.

3. The Leviticall Priest entred by the blood of Goats and Calves: But Christ entred by his own blood.

1. And if Christ entred but once into Heaven, after his Suffering; Then, We must not think, that his Body is any where else, but in Heaven only, wherein it is once only entred.

2. If the blood whereby Christ entred into Heaven, was his owne blood, Then, 1. Verily, Christs Body was like ours, in substance, having blood in it, as ours: and, we must not conceive otherwise of his Body, than to be of the same substance, and substantiall properties, with ours. 2. The blood belonged to the same person, to whom the properties of God belongeth, so often

In this Epistle attributed unto Christ. His blood, was the blood of God; *Acts 10. 28.* That is, the same Jesus, was God and man, with flesh and blood, in one person.

3. *The Fruit of Christs bloody Sacrifice, he maketh, The Eternall Redemption of those for whom he offered it: And, to the typicall Sacrifice, he ascribeth no redemption at all, in the comparison. Thereby giving us to understand,*

1. That from the worlds beginning, to the end thereof, salvation of sinners is by way of Christs Redemption: That is, by his loosing them, through payment of a price. 2. That the Redemption was manifested to have force, when after his bloody Sacrifice he entred into Heaven. 3. That such as are once redeemed by Christ, are Eternally Redeemed: not for a time, to fall away again: but eternally to be saved, most certainly.

Vers. 13. For, if the blood of Bulls, and of Goats, and the ashes of an Heyfer, sprinkling the unclean, sanctifieth to the purifying of the flesh.

Vers. 14. How much more shall the Blood of Christ, who, through the Eternall Spirit, offered himselfe, without spot, to God, purge your consciences from dead works, to serve the living God?

To prove, that eternall Redemption is the fruit of Christs Sacrifice, he reasoneth thus: If the Typicall Sacrifices, and Rites of old were able to worke that for which they were ordained; that is, externall Sanctification: Much more shall Christs true Sacrifice be able to worke that for which it was appointed: That is, Eternall Remission of Sinnes, and inward Sanctification, unto eternall life.

Then, There are two sorts of Sanctification: One, externall, of the flesh, which maketh a man holy to the Church, whatsoever he be within. Another, internall, of the conscience, and inner man, which maketh a man holy before God.

2. The

1. The purifying of the flesh, *bee* maketh to be by the exercise of such and such Ordinances of Divine Service for the time.

Then, Externall, or Church-holiness, of the outward man, is procured by such and such exercises of Divine Ordinances in the Church, as serve to make a man to be reputed, and holden for clean, before men; and, so, to be received for a member of the Church: as is to be seen, Numb. 19.

2. From his form of reasoning, we learne, That whatsoever liberty, and access of coming to the Church, was made to the Jew of old, by these Ceremonies of the Law, as much, and more liberty is made to the Christian, to come in to God, by the blood of Christ.

3. In describing Christs Sacrifice, he saith, Christ, through the Eternall Spirit offered himself, without spot, to God.

Then, 1. Christ is both the Sacrifice, and the Priest, in one person. He offered himself as man, through the Eternall Spirit: that is, by the vertue and power of his own Godhead, by which he preached, before his Incarnation, to sinners, 1 Pet. 3, 19. 2. His Sacrifice was without spot. He was that spotless Lamb, in whom was no sin, nor imperfection, nor defect of anything that the Sacrifice required. 3. The vertue of the Sacrifice, which made it to purchase Eternall Redemption unto us, floweth from the infinite worth of his Eternall Godhead. 4. Albeit Christs two natures, have their distinct respects in the actions of his Office, yet Christ is one, and undivided, in the execution of his Office.

5. The fruit and force of the sacrifice, is set down in this, that this Blood shall purge our Conscience from dead works, to serve the living God: That is, shall both absolve a man from his foregone sinne, and also enable him to serve God for time to come.

Then, 1. Sinnes are but dead works, flowing from nature dead in sin; and not only deserving, but also drawing on death upon the sinner. 2. The Conscience lyeth polluted with the filthiness of dead works, till the vertue of the blood of Jesus applied, bring intimation of absolution. 3. Christs blood doth not purge the Conscience from dead works, that a man should go wallow in them again: but that he may serve the living God more acceptably. 4. The purging vertue of Christs blood,

is joynd with the Sanctifying, and Renewing of the absolved Sinner: and, what God hath conjoynd, let no man put asunder.

Vers. 15. And, for this cause, He is the Mediator of the New Testament; that, by meanes of death, for the redemption of the transgressions which were under the first Testament, they which are called, might receive the promise of eternall inheritance.

Now, lest any man should stumble at Christs death, he sheweth a necessitie thereof, in respect of his office of Mediation, and the purchase to be made by his Redemption. The force of the reason, is this: Remission of sinnes could not have been given under the Law, except the Mediator had bene to pay the price of the same under the Gospel: Nor could the faithfull, and called ones, either then, or now, obtaine eternall life for an inheritance, otherwise than by the Mediators death. Therefore, it behooved the true Mediator, by means of death, to pay the promised price of the purchase of remission of sinnes, and eternall life.

Then, 1. The remission of transgressions, and the inheritance of Eternall Life, are both fruits of Christs Passion. 2. The fruits of his Passion, extended themselves unto them who were under the Old Testament, as well as unto us under the New. 3. The way of purchase of these benefits, was by Redemption: that is to say, by lawfull purchase, such as might satisfy justice. 4. The way in speciall, was by means of the Mediators death: His life was laid down, to redeem ours: His one life, as good as all ours. 5. For this cause, Christ took the office of a Mediator unto himself, that he might have right, and interest by death, to make this purchase. 6. And, therefore, except he had really died, the purchase could not have been lawfully made.

Vers. 16 For, where a Testament is, there must also, of necessity, be the death of the Testator.

Another

Another reason, to prove the necessitie of Christs death, from the force of the word Covenant, which signifieth also a Testament. The force of the reason, is this: Christ (Jer. 31. 31.) promised to make a New Covenant; and therefore, also, a New Testament: and, if to make a New Testament, then also he promised to die. The Articles of the Covenant also cointaine it to be a Testament; and the promiser bound, to make his word good, and so to die. For, Jer. 31. the Lord Christ promiseth, to reconcile his people to God, to take away their sinnes, and to be their God. Justice required satisfaction of them, before they could be reconciled: Satisfaction they could not make themselves; therefore he who promised to make the Reconciliation with God, was bound to make the satisfaction for them to God: and if satisfaction for them, then to undergoe the curse of the Law for them, and so to die.

Then, 1. The New Covenant is of the nature of a Testament; and the benefits promised therein, to wit, Remission of sinnes, Reconciliation, Sanctification, and Life Eternall, are Legacies, freely left unto us, by our Defunct Lord, who was dead, and is alive, to execute his own Wil for evermore. The Scripture is the instrument, and evidence, the Apostles, Notaries; the Sacraments, are seals; witnesses from Heaven, the Father, the Word, and the Spirit; Witnesses on Earth, the Water, the Blood, and the Spirit. 2. Christ Jesus, is both the maker of the Covenant which is in *Jeremie 31.* and the mediator thereof also: The Testator, and Executor, of that blessed Testament. 3. Christs Death was concluded, and resolved upon, and intimated, before he came into the World.

Vers. 17. For, a Testament is of force after men are dead: otherwise, it is of no strength at all, whilst the Testatour liveth.

He cleareth his reasoning, from the nature of Testaments amongst men; which, not before, but after a mans death, have force. But here it may be objected, How can this be, seeing by vertue of the Testament of Christ, Benefits not a few, were bestowed upon the Church, before his death, from the beginning of the World; not only Remission of sinns, and Eternall Life; but also many graces and blessings in this life, both bodily, and spiri-
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richall? I answer: *Albeit Christs death was not accomplished in all till of late; yet, for the certainty of his death to follow, and the unchangeablenesse of his Minde towards his Church, before his death, he was reckoned, both with God, and the Church, for dead; and the Promise, of laying down his life for his People, accepted, for the time, as if it had been performed. For which cause he is called, (Revel. 13. 8.) The Lamb slain from the beginning of the world. And Christ was still represented as a slaine man, in all these Sacrifices, which the Apostle pointeth at; as meeting this Doubt, in the next words which follow hereafter, Vers. 18.*

Vers. 18. Whereupon, neither the first Testament was dedicated without blood.

He proveth the necessity of Christs death yet farther. Under the Law his Bloodshed was represented by types of bloody Sacrifices: therefore, it behooved these Types to be answered by his reall bloodshed and death.

Then, 1. What the types of the Law did signifie, Christ behooved to accomplish in verity. 2. The Old Church was taught, that by vertue of the blood signified by these types, the Covenant stood betwixt God, and them.

Vers. 19. For, when Moses had spoken every Precept, to all the people, according to the Law, he tooke the blood of Calves, and of Goates, with Water, and Scarlet Wooll, and Hyssope, and sprinkled both the Book, and all the people;

Vers. 20. Saying, This is the Blood of the Testament, which God hath enjoyned unto you.

Vers. 21. Moreover, he sprinkled with blood, both the Tabernacle, and all the Vessels of the Ministry.

From Moses Example, We learne, 1. That the Lords Word should be manifested to all the people; and none of them debar-

red

ed from taking knowledge thereof. 1. That the Word must be spoken plainly, with a distinct voyce, in the common Language; and not mumbled, in an unknown Tongue. 3. That with the use of holy Rites, appointed of God, the Preaching of Gods Word should be joyned, to shew the Institution, and Force of Gods Ordinance, to His People.

By In that the Book, and the People, and Instruments of Service, were all to be sprinkled, we learn, That every thing which we touch, or meddle with, or make use of, is unclean unto us, were it never so holy in it self, except the Blood of Jesus make it clean unto us, and cleanse us in the using of it.

Vers. 22. And, almost all things are by the Law purged with blood; and, without shedding of blood is no Remission.

He saith, Almost, because of some Purging which was done by Washing; and yet even that Washing, also, drew the Virtue of Ceremonial Purging from the Sacrifice whereunto the Washing was annexed.

2. In saying, Without shedding of blood, there is no remission of sins, He teacheth us, That wheresoever a Sacrifice is offered, for obtaining Remission of Sin, there shedding of blood must really be; and, where an unbloody Sacrifice is pretended to be offered, for obtaining Remission, it serveth not the purpose; because, *Without shedding of blood, there is no Remission.* Either, therefore, must such as pretend to offer Christ, for obtaining the Remission of sin, *know that Christ is daily murdered by them, and His Blood shed afresh, in their pretended Offering, or else, that by their Offering no new Remission is purchased.* But, the truth is, *Christ's Blood is once shed, and never to be shed again: and, that once Offering, and Blood-shedding, is sufficient for everlasting Remission, without any new Offering of Man again.*

Vers 23. It was, therefore, necessary, that the Patterns of things in the Heavens, should be purified with these: but the Heavenly things themselves, with better Sacrifices than these.

Another

Another Reason, of the necessity of Christs Death: in force, thus much: If things figuratively holy, behooved to be cleansed, with the Typicall Blood of Beasts: Then, Things truly holy, behooved to be cleansed with better Blood: even the Blood of the Messiah.

Hence we learne, 1. That for the significations cause, God would not have the Tabernacle, nor any Instrument of Service about it, to be esteemed holy, till blood was shed, to sprinkle it: That it might be known thereby, That without the shedding of Christs Blood, He would not accept of any thing from us, as holy
2. That the blood of Beasts was sufficient, to make representation: but better Blood, even the Blood of the Messiah, behooved to be shed, to give the truth of the signification. For as far as Heaven is above the earthly sanctuary, and mens Souls above the vessels thereof; As far better behooved to be that Blood, which made Souls acceptable to God, and to get entrance into Heaven, than the blood of Leviticall sacrifices was.

Vers. 24. For, Christ is not entered into the Holy Places made with hands, which are the figures of the True; but into Heaven it self, now to appeare, in the presence of God, for us.

He cleareth the matter, how Christ hath offered a better Sacrifice, than the Leviticall, yea, and behooved to offer a better, because He is entered into a better Sanctuary; another Man, in another manner, and to another end, than the high-Priest under the Law entered, The Comparison goeth thus.

1. The Leviticall high-Priest, entered into the materiall, and artificiall Sanctuary; and a Typicall Sacrifice became him: But Christ entered not into that Typicall Sanctuary: Therefore, a Typicall Sacrifice became not Him.

2. The Leviticall high-Priest, entered bodily into the figurative Sanctuary: But Christ did enter bodily into the true Sanctuary in Heaven it self.

3. The high-Priest entered in behalf of the people, with the names of the twelve Tribes upon his breast and shoulders: But Christ is entered in, in behalf of an all His People, to appeare for us; bearing the particular memory of every Saints in his Memory.

4. The high-Priest entered in, to appeare for a short time; and
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stayed not within the Sanctuary: But Christ is entered in, to appear now all the time from His Ascension, unto this day, and constantly still, while it is called Now.

Vers. 25. Nor yet that He should offer Himselfe often, as the high-Priest entereth into the Holy Place, every year, with blood of others.

He proveth, that He had offered a better Sacrifice, than the Leviticall, Because He behoved to offer an Offering, not to be repeated, as the Leviticall: and so, a more perfect Offering. The Comparisou goeth in Dissimilitude:

1. The high-Priest entered in, with the blood of others: But Christ entered in, with His own Blood.

2. The high-Priest, made an Offering of other things than himself: But Christ did offer Himselfe.

Then, The Offering of Christ, is the personall action of Christ Himself. None can, nor may, offer Him, but Himself. For, the Priest must be either better than the Sacrifice, or as good, at least, as the Sacrifice: but none can be so good as Christ, nor be more excellent, or better: Therefore, none can offer Christ, but Himselfe.

3. The high-Priest offered his Sacrifice ofner: But Christ offered not Himselfe ofner than once.

Then, To imagine an Offering of Christ often, is both to give the Lie to this Text, and to make Christs Offering by repeating of it imperfect, and like to the Leviticall, For, if once offering of Christ be sufficient, often offering is superfluous. And, if often offering be needfull, then that once offering was not sufficient; and so, was not perfect; which were blasphemy to say. 2. If any man pretend to offer Christ often, it is not Christ that giveth him warrant so to do: for, here it is declared, That He hath no hand in offering Himself often.

Vers. :6. For, then, must He often have suffered, since the foundation of the world: But, now, once, in the end of the world, hath He appeared, to put away sin, by the Sacrifice of Himselfe.

He proveth, That Christ cannot be often offered; Because, then (saith he) must He often have suffered. Then

1. No offering of Christ, without the Suffering of Christ: His Passion and Death, is inseparable from His Sacrifice. If Christ were often offered, He behooved to be often slain, and put to death. But that cannot be, that He should suffer, and be slain oftner: therefore, He cannot be offered up in a Sacrifice oftner. And, they who will take upon them, to offer Christ again, and again, take upon them, to slay Him, and put Him to new suffering again, and again.

2. The offering of Christ in an unbloody sacrifice, is a vain imagination, which the Apostle acknowledgeth not: For, if that were possible, then were the Apostles words here false, and his reasoning ridiculous; which were blasphemy to say.

2. *He saith*, He behooved to have suffered often, since the beginning of the World; *Because as often as new sins were committed, and new Remission was to be bestowed; as often behooved he to have suffered, to expiate these sins, and to purchase the new Remission, since the beginning of the world: But this is impossible. Therefore his Offering often, is impossible. Then,*

1. They who make it needfull, to offer Christ often, make it needfull, also, that He should have taken on flesh sooner then He did, and been slain sooner then He was, and slain as often as new sins were to be expiated, and forgiven, from the beginning of the world. And, so, by this vain Conceit, they do ranverse all the wisdom of God about Christ, and set to Him an Order, and Course of their own; making themselves wiser than God. 2. It is by the Apostles estimation, as vain a Conceit, and as impossible to offer Christ oftner then once, now, in the end of the world, as to have offered Him before He came in the flesh, since the beginning of the world.

3. But, now, (*saith he*) once, in the end of the world, he hath appeared, to put away Sin, by the Sacrifice of himself. Then,

1. No Sacrifice of Christ, doth the Apostle acknowledge, but such as is joyned with His bodily appearance in the world for that end. Once hath He appeared; and once only hath He sacrificed Himself, saith the Apostle. 2. The Apostle understood no Offering of Christ, but only one; and once to be offered, for time foregone, or time to come, from the beginning of the world, unto the end thereof. 3. This one Offering once offered, was sufficient to expiate the sins of the sayed, before it was offered: and therefore,

must have force also, to expiate the sins of the saved without repetition now, after it is once offered. 4. Whose sins Christ doth take away, for those He appeared, for those He made a Sacrifice of Himself: And, whose sins He doth not put away, for those He appeared not, He sacrificed not.

4. In calling the time of Christs Suffering, The end of the world, he giveth us to understand, That there cannot be so much time betwixt Christs First and Second Comming, as was betwixt the worlds beginning, and his First Comming: But a great deal of less time, need force: else, were not that time the end of the world.

Vers. 27. And, as it is appointed unto men, once to die; but, after this, the Judgement.

Another Reason, to prove, That Christ neither could, nor should, offer of more then once, from the Common Law laid upon man, of Once dying. Which Law, Christ having once satisfied, by dying, when he offered up himselfe; there is no reason, he should offer himself again; and, so die again.

1. It is appointed (*sayth he*) for men once to die. Then, 1. It is come by Gods just appointment, that men should die, since His Law is broken by men. 2. The Common Law of Nature appointeth but one Death, once to be suffered. And, though God by singularity of Miracles, make some Exceptions, yet the Common Law standeth for a rule; beyond which, no reason Christ should be tryed, since His once dying is sufficient. 3. Every man must take Death to him, and prepare himself to obey the Appointment.

2. *He sayth*, After Death, commeth Judgement. Then, 1. Every mans particular Judgement Day, followeth his departure out of this life; and Generall Judgement, abideth all, at length. 2. The time of Grace and Mercy getting, is only in this life: nothing but Justice remaineth; either to absolve the Reconciled, or to condemn the unreconciled sinner. Mens Devices, for the Relief of the Dead, are but Delusions of the Living.

Vers. 28. So Christ was once offered to bear the sins of many: and unto them that look for Him, shall He

He appear the second time, without sin, unto Salvation.

He applyeth the Common Law, of dying once, to Christ, saying, Christ was once offered, to bear the sins of many.

Then, 1. It is as unreasonable, that Christ should offer Himself oftner then once, as it is to exact of Him, the laying down of His life oftner then once: for, that is to exact more then the severity of Gods Justice requireth of Him. 2. Christs Death was not for any sin in Him; but for our sins. 3. He took not away the sins of every man in particular, (for, many dye in their sins, and bear their own judgement) but the sins of many: the sins of His own elect People. *Matth. 1. 21. He shall save his People from their sins.*

2. *He saith, That unto them that look for him, he shall appear the second time.*

Then, 1. After that once offering of Christ, and ascending to Heaven, He is not to be corporally present on earth again, till the Day of Judgement. The Apostle acknowledgeth corporall presence no oftner. 2. To look for Christs corporall presence upon earth then, and not till then, is the property of true Believers. 3. Corporall presence, is joyned with Appearance: the one is put here for the other.

3. *He will appear the second time, without sinne.*

Then, In his first comming, he was not without our sin yet lying upon him, by imputation; as his baseness and misery declared. But the glorious manner of his second comming, shall make evident, That he is without sin; that is, Fully exonerated, by that one Offering of the debt thereof, which he took upon Him.

4. *In stead of saying, That those who look for him, shall be without sin, he saith, That Christ shall appear without sin,*

To teach us, 1. That the defraying the Debt of the sins, of such, for whom Christ hath undertaken, lyeth upon Christ, and not upon the Believers, for whom He undertook. 2. And, that if His once sacrificing Himself for them, did not expiate their sins sufficiently, then Sin should cleave unto Christ, untill His second comming. 3. That Christs freedom from Sin shall evidence our freedom from Sin, for whom he became Surety.

3. *He will appear unto them who look for Him unto salvation.*

Then, 1. The full accomplishment of the salvation of the Believers, shall not be untill Christs second comming: Though their souls be blessed before, yet the full blessedness of soul and body, is deferred till then. 2. As Christs Glory shall testifie then, that His once offering freed Him of the Suretiship for our sins: So our Salvation shall testifie, that His Offering was sufficient to exoner us. 3. They that love not His comming, cannot look for Salvation.

The summe of Chap. X.

THIS once offering of Christ, putteth the main difference betwixt this Sacrifice, and those Offerings of the Law; which, because they were repeated, could never perfect the worshipper, *Vers. 1.* For, if they could have perfected the worshipper, they should have ceased to be repeated, *Vers. 2.* Now, cease they did not, but were repeated, *Vers. 3.* Because they could not take away sin, *Vers. 4.* Wherefore, as the Scripture doth witness, (*1 sal. 40.*) Sacrifices of the Law were to be abolished, and Christ His Sacrifice to come in their room, *Vers. 5, 6, 7, 8, 9.* By which Sacrifice, once offered, we are for ever sanctified, *Vers. 10.* And, as their sacrifice was imperfect, so was their priesthood also, ever repeating the same sacrifices, which could not (because they were repeated) abolish sin, *Vers. 11.* But Christ hath ended His sacrificing in His once offering; and entered to His Glory, to subdue His Enemies, *Vers. 12, 13.* Having by that once offering, done all to His Followers that was needfull to perfect them, *Vers. 14.* As the word of the New Covenant, *Jer. 31.* proveth, *Vers. 15, 16, 17, 18.* Having spoken; then, of Christs Divine Excellency, and of the Privileges which the Faithfull have in Him, I exhort you, to make use of it: in speciall, seeing we have, by Christs Blood, access unto Heaven, *Vers. 19.* By so perfect a Way, as is Christs Fellowship, of our nature, *Vers. 20.* And so great Moyen, by Christ, before us there, *Vers. 21.* Let us strengthen our faith, for the better holding of our justification, and sanctification through Him, *Vers. 22.* And, let us avow our religion constantly, *Vers. 23.* And help forwards one another, *Vers. 24.* Neglecting no means, publick, nor private, for that end, as some Apostates have done, *V. 25.* For, if we make wilfull

wilfull Apostasie from His known Truth, no Mercy to be looked for, *Vers.* 26. But certain Damnation of us, as of His Enemies, *Vers.* 27. For, if the Despisers of the Law were damned to death, without mercy, *Vers.* 28. What Judgement abideth those, who so abuse Jesus, His Grace, and Spirit, as wilfull Apostates do? *Vers.* 29. For, Gods Threatning in the Law, is not in vain, *Vers.* 30. And, it is a fearfull thing to fall, as a Foe, in Gods Hand, *Vers.* 31. But, rather, prepare you for such Sufferings, as you began to feel at your Conversion, *Vers.* 32. Partly in your own persons, and partly by your fellowship with Sufferers, *Vers.* 33. Which you did joyfully bear, in hope of a Reward, *Vers.* 34. Therefore, retain your Confidence, *Vers.* 35. And be patient, *Vers.* 36. God will come, and help shortly, *Vers.* 37. And till He come, you must live by Faith, and not by Sense: But, if you will not, you shall be rejected, *Vers.* 38. But I and you are not of that sort that shall make *Apostasie*; but of the number of true Believers; who shall persevere, and be saved, *Vers.* 39.

The Doctrine of Chap. X

THAT he may yet farther show the impossibility of offering Christ oftner, he giveth the often repetition of Levitical sacrifices, year by year, for a reason of their imperfection, and inability to perfect the worshipper: and therefore, of necessity Christs sacrifice could not be repeated, except we should make it imperfect, like the Levitical, and unable to perfect the worshipper, as the Legall sacrifice was.

The force of his reasoning is this: The most solemn sacrifice offered by the high-Priest himself, *Lev.* 16. and least subject to repetition of all the sacrifices, being offered not so often as, each month, or each week, or each day, as some sacrifices were, but once a year only; yet, because they were repeated, year by year, they were declared, by this means, unable ever to make the commers thereunto perfect. Therefore, Christs sacrifice could not be often offered; lest, for that same reason, it should be found imperfect also. And, this is his drift in *Vers.* 1.

He proveth his reason to be good, thus: If they could have perfected the commers, then they should not have been repeated, but ceased from being offered, because they should have delivered the

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the worshipper, perfectly, from sin : and, having done that, the repetition was to no purpose, *Vers. 2.* But they did not free the worshipper from sin : for, still after offering he professed himself guilty, (for any thing these sacrifices could do) by offering of a new Offering, *Vers. 3.* And no wonder ; because such sacrifices were not worthy to expiate sin ; and, so, unable to take away sin ; and, so also, unable to quiet the Conscience.

Vers. 1. For, the Law having a shadow of good things to come, and not the very Image of the things, can never, with those sacrifices which they offered year by year continually, make the commers thereunto, perfect.

THE Old Covenant, is called the Law, because it was drawn up in a Legall forme, upon conditions of obedience to the Law : and Grace and Life in Jesus Christ to come, were set before them in Shadows ; not in a clear manner, as in the Gospel.

Then, 1. In the Old Covenant, the Law was expressly urged, and Grace in the Messias covered, and hid, under Vails. 2. Christ, and his Grace, and the good things which come by him, were not so hid, but they might have been seen, albeit but darkly, being as by their shadows, represented. 3. The revealing of Christ, and his Benefits, under the Gospel, and under the Law, differ as far in measure of light, as the shadow of a thing, and the lively image thereof, drawn with all the linaments. For, they saw Christ, and Righteousness, and eternall Life through him, as those which are in the house see the shadow of a man coming, before he enter within the doors : but, we, with open face, behold in the Gospel, as in a Mirror, Christs Glory shining ; Christ, in the preaching of his word, crucified before our Eyes, as it were, and bringing with him life, and immortality, to light.

2. He maketh the repeating of the Sacrifices, a reason of their inability to perfect the commers thereunto : That is, Perfectly to satisfie for those, who came to the Sacrifice, and to sanctifie, and save them, in whose name it was offered.

Then, 1. A sacrifice that perfectly satisfieth Gods justice for sin, cannot be repeated : and, a sacrifice which hath need to be repeated, hath not perfectly satisfied Gods justice for the sinner, nor per-

perfected the sinner, for whom it is offered, by doing all that Justice required, to purchase justification, sanctification, and salvation, to him. 2. Whosoever will have Christ offered up in a sacrifice oftner then once, whether by Himself, or by another, denyeth the perfection of that sacrifice on the Crosse; denyeth, that by that one sacrifice purchase is made of all that is required to perfect sinners; which is fearfull blasphemy.

Vers. 2. For then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sin.

By way of question, he asketh, Would not those Sacrifices have ceased to be offered, if they could have made the commers thereunto, perfect?

Then, The Apostle esteemeth this Reason so clear, that any man, of sound judgement, being asked the question, must, of necessity, grant it. For, Natures light doth teach thus much, That if a sacrifice do all that is to be done for the sinner, it standeth there, because there is no more to do. If it pay the full price of the sinners expiation, at once offering, what need can there be to offer it over again? And therefore, if Christs one sacrifice, once offered, perfect the commers thereunto, must it not cease to be offered any more, by this reasoning of the Apostle? For, if He have made a perfect purchase of whatsoever is required to perfect us, by once offering, Wisdom, and Justice will not suffer the price of the purchase to be offered again. And if He must be offered again, He hath not perfected the purchase for us, by any Offering going before.

2. The Apostle his Reason, why a Sacrifice which perfecteth the worshipper, must cease to be offered, is, Because, that the worshipper, once purged, should have no more conscience of sins. By which he meaneth not, that the purged worshipper may doe hereafter, what he listeth, and make no conscience to sin: nor yet, that after he is purged, and falleth into a new sin, he should not take with his guiltinesse, and repent, and run again to the benefit of that Sacrifice: But this he meaneth, That the purging of his Conscience, by verine of a perfect Sacrifice, is such, that he is freed from the just Challenge, and condemnatory Sentence of the Conscience, for that sin wherefrom he is purged.

Question.

Question How is it then, *will you say*, that many of Gods Children are often times troubled with the guiltiness of their Conscience, for those same sins, which they have repented and sought pardon for, through Christs Sacrifice, and found Remission intimated, and Peace granted?

I answer. Not for any imperfection of the sacrifice, or of their Remission; but for the weakness of their holding of the ever-flowing Vertue of that once offered sacrifice, and the Remission granted there-through.

Then, 1. He that is purged by Vertue of the sacrifice of Christ, hath Gods Warrant, to have a quiet and peaceable conscience, 2. And if he have a Challenge, after he is fled to this sacrifice, he may, by Gods approbation, stop the same, by opposing the Vertue of that perfect sacrifice, to the Challenge.

3. The commens unto the sacrifice, to have benefit thereby, vers. 1. are here called Worshippers, vers. 2.

Then, The Lord reckoneth it a part of Divine service, and Worship done unto him, to come, and seek the Benefit of that sacrifice, whereby He is pacified, and we ransomed.

4. To make the Worshipper perfect, vers. 1. is expounded, by purging them, and delivering them from the conscience of sin, vers. 2.

Then, That sacrifice which purgeth the Conscience from sin, doth also perfect the Man: Neither needeth he any thing unto salvation, which such a sacrifice doth not purchase. And, such is that once offered sacrifice of Christ.

Vers. 3. But, in those sacrifices, there is a remembrance again made of sins every year.

He proveth, That the Leviticall sacrifices took not away the Conscience of sinne, because there was a yearly commemoration made of the same sins; not onely of that yeare, but also of former: yea, beside the commemoration expressly done by the Priest, even in these repeated sacrifices, saith he, there was, in effect, a roall taking up again of those sins, for which sacrifice had been offered before: because the offering of sacrifice of new, did plainly import, That by no preceding sacrifice, was the Ransome of the Sinner payed. And, so, in effect, the Sacrificers did profess, That for any thing which the former sacrifice could merit, their sins remained unexpiated.

Quest. But you will ask; Were not Believers, under the Law, purged from their sins, and made clean, and white as snow? Psal.

I answer. Yes, indeed; but not by vertue of those Typicall sacrifices; but by Verine of the sacrifice signified by them: To wit, The sacrifice of the true Lamb of God, which taketh away the sinnes of the World. And, therefore, when Attonement, and expiation of sin, is attributed to the Leviticall sacrifices, as Lev. 17. vers. 11. The form of speech is sacramentall, the property of the thing signified being ascribed to the signe, as was marked before.

Question. But do not we Christians make a commemoration of our sins, year by year? yea, dally, remembring even the sins of our youth, and deprecating the wrath which they deserve?

I answer. It is true, we doe; but not by way of offering a sacrifice, as they: for, of them it is said here, In those sacrifices, there is a remembrance of sin.

Question. What is the difference betwixt commemoration of sin, without renewed sacrifice, and commemoration of sin, with renewed sacrifices? betwixt the Jewes commemoration of sins, year by year, spoken of in this place, and the commemoration which true Christians do make?

I answer. The Jew in his solemn Commemoration of sin, by renewed sacrifice, did really professe two things: One, That no sacrifice, formerly offered, was sufficient to expiate his sinne, or cleanse his Conscience. Another, That he had not sufficiently holden, by Faith, that signified sacrifice, which was to come; but had need, through the Spectacles, and Transparent of these Typicall sacrifices enjoyed for his help, to take a new view of that true sacrifice which was to come; of both which, the repeated sacrifice did bear witness. But, we, by Commemoration of our sinnes, and not sacrificing, professe, That by Christs sacrifice, already past, Gods Justice is so well satisfied, as there is no need of new sacrifice, nor of new offering of that one: and therefore, that we desire no other Ransome, but Christs, which is payed already on the Crosse; but onely crave, to have, by Faith, a better hold of Christ, who hath payed the Ransome for us, that we may finde the Vertue of his Ransome yet more and more in our selves.

Quest. But, what if with the Commemoration of sins, year by year, and day by day, we should pretend to joyn a Sacrifice, that new expiation might be made, by offering of Christ over again, as is pretended to be done now adayes?

I answer, By so doing, we should take away the Difference, which the Apostle here putteth betwixt the Leviticall sacrifices.
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and Christ, and make Christs no better than theirs: We should avow, That Christs Sacrifice on the Crosse, done by himself; was not a full Ransome for our sins; but, That a mans offering were able to doe what which Christs Sacrifice on the Crosse had not done. Finally, with the Jew, we should avow, That the True, and Satisfactory Sacrifice, were not as yet come; nothing heretofore being done, which were able to pacifie God, or purge the Worshippers from the Conscience of Sin. For if a man think, what the price of expiation of sin be already payed, he doth but mock Gods Justice, and disgrace the Price payed, if he presume to pay the Price over again.

Vers. 4. For, it is not possible, that the blood of Bulls, and of Goats, should take away sins.

He giveth a Reason, why those Sacrifices could not pacifie the Conscience, even because it is not possible, that they should take away sin.

Then, 1. The Conscience can never be purged, except it see sin taken away, by a perfect Sacrifice, and a Ransome so worthy, as Justice may be satisfied. 2. It is impossible, that Attainment was properly made by the Levitical sacrifice, but only figuratively; because here it is said, It was impossible they could take away sins. 3. Sin is not wiped away by any unworthy mean: for, sin being the breach of the Law of nature, and of the written Law, Gods Majesty so glorious, His Justice so exact, His Truth, in threatening death to the offender, so constant, no less worthy Sacrifice can expiate sin, than that which is of value to answer all these.

Vers. 5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not; but a body hast thou prepared me.

Vers. 6. In burnt Offerings, and Sacrifices for sinnes thou hast had no pleasure.

He proves, by testimony of the 40. Psalm, *Vers. 6, 7. &c.* That these Sacrifices did never, by themselves pacifie God: and, therefore, were not so valuable longer than Christ should come, to fulfill what

what they did signifie, and, so, abolish them.

Then, Of necessity, the Old Church was not altogether ignorant of the imperfection of their Legall service, for removing of their sins; and, that the true expiation of their sins signified by these sacrifices, was to be sought in the Messias.

2. Christ is brought in by the Prophet, coming into the world: *That is, Taking on our nature, and manifesting himselfe in the flesh: because, by the Word, he is set before the Church of that time, as incarnate; removing the Leviticall Sacrifices, and offering himself in their place.*

Then, The Word of God bringeth all Divine Truth to a present being unto Faith: and, so, by prophesie, made Christ, incarnate, present unto the Faith of the Fathers under the Law.

3. Christs words unto the Father, are, Sacrifice and oblation thou wouldest not, but a body hast thou prepared me. *Which is, in substance, the same with, Mine ear hast thou opened, or bored unto me, in the Hebrew, Psalm 40. 6. For, if the Father open the Ear of his Son, by making him a wise Servant, for the work of Redemption: if he bore his Ear, by making him a willing and obedient Servant; then must he also prepare a Body unto him, and bring him into the world, by incarnation, that he may accomplish that service as became.*

Then, 1. Christs Body is of Gods preparation, and fitting made of God, so holy, and harmlesse, so free of sin, as it should be fit to be joyned with the God-head of the Son, and fit to be an expiatory Sacrifice for sin. 2. The Sacrifice of Christs Body, and the obedience done to God in it by him, is the Accomplishment and Substance of these Sacrifices. 3. God was never pleased, nor pacified by these Sacrifices, in themselves; but by Christs Sacrifice, signified by them. 4. God prepared a Satisfaction to Himself, for us, when we could not.

Vers. 7. Then said I, Lo, I come, (in the Volume of Thy Book it is written of Me) to do Thy will, O God.

Then, said Christ, Lo, I come, to do Thy will, O God: *That is, When the legall sacrifices are found and declared unable to pacifie God, Christ Then findeth it the fit time to come into the world; and,*

and, to doe that which the sacrifices did fore-figuifie, but could not effeuate.

Then, 1. Christ did not thinke it the due time for himself to come into the world, till it should be found, that without him, neither God could be satisfied, nor man saved, by any other mean, but by His obedience. 2. Christ assumed our nature, and offered Himself in our room, to the Father, willingly: ready to perform what the Fathers Will could exact of us: yea, earnestly desired he to discharge that service for us, *Blessed be His Name*, for that Willingness, even for evermore. 3. Speaking as in our nature, now incarnate, he calleth the Father, his God. So Christ, as Man, hath our God, for his God.

2. *One of the Reasons of His Offer-making, is,* In the Volume of Thy Book it is written of Me: *That is, So is it decreed, and fore-prophefied, in the Scripture of Me, That I should satisfie Thee, O Father, and doe Thy Will, for Man.*

Then, 1. Christ hath a great respect to the Scripture, to have all things fulfilled which are there spoken: though it should cost him his life, he will have it done. 2. he desireth, that before we look upon his manner of redeeming us, we should look to the propheties which went before of him in the Scripture. 3. The sum of Gods Decree, and of his Scripture, which revealeth his Decree, is, That God will save Man, by Christ: or, That the Son shall be incarnate, and do the Fathers will, for redemption of Man: that the Seed of the Woman, shall tread down the Head of the Serpent, is amongst the first Oracles of Gods Good-Will to Man.

Vers. 8 Above, when He said, Sacrifice, and Offering, and Burnt-offerings, and Offering for Sin, Thou wouldest not; neither hadst Thou pleasure therein, which are offered by the Law:

Vers. 9. Then said He, Lo, I come, to doe Thy Will (O God.) He taketh away the first, that He may establish the second.

Now, the Apostle gathereth from the words of the Psalm set down *vers. 5, 6.* that the Leviticall Sacrifices are abolished, and sta-

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ken away, because they could not please God: and, from the words of the Psalm set down vers. 7. declareth, That Christs sacrifice is that only which pleaseth God, now come in the room of the Leviticall.

Then, 1. Clear Consequences drawn from the Scripture, are sound Doctrine. 2. Collation of places, doth yeeld both ground of good Consequences, and ground of clearness. 3. The abolishing of Leviticall sacrifices is necessary, that Christs sacrifice may have the full place, and room, for pleasing of God, and saving of us.

Vers. 10. By the which Will, we are sanctified, through the Offering of the Body of Jesus Christ, once for all.

The Apostle sheweth what this Will was, and how it is accepted by the Father. The Will is, That Christ should offer up His own Body, in a Sacrifice, once for all. If but once, Then, 1. It is not the Fathers Will, that Christs Body should be offered oftner than once. 2. If but once for *All*; Then, These *All*, for whom he offered, were condescended upon, betwixt the Father, and the Mediatour. God knew those whom he gave to the Son, to be ransomed: and Christ knew those whom he bought. 3. If but once for those *All*; Then, That once made a perfect Purchase for all those: The Father craved no more for their Ransome. Another offering for them, is needless: For, if it had been needfull to offer again, once offering had not satisfied Gods Will, for their Ransome.

2. For the Fathers Acceptation, and Fruit of it, he sayth, By this Will; to wit, being obeyed, we are sanctified: That is, I and you, and the rest of our society, Elect, are separated from the perishing world, and consecrated, as devoted soules, unto Gods use, as holy Vessels of Honor, reconciled in due time, regenerate, and by degrees, as length, thoroughly made free of sin, and endued with Gods Image, in holinesse.

Then, 1. Those only who are of the Apostles society, see apart for Gods use, by Election, before time; and Regeneration in time; those sanctified Ones, are those *All*, for whom Christ offered Himself. 2. All those, for whom Christ did offer Himself, are sanctified in Gods Decree, and in due time, by vertue of

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Christs Offering. 3. Those who are never sanctified, the Body of Christ was never offered for them.

Vers. 11. And every Priest standeth daily, ministring, and offering oftentimes, the same Sacrifices, which can never take away sins.

Vers. 12. But this Man, after He had offered one Sacrifice, for sins, for ever, sat down, on the Right Hand of God.

That he may end the Comparison of Aarons Priesthood, and Christs, he heapeth together a number of the imperfectious of the Leviticall Priesthood, to shew the Reasons, why it must be abolished, vers. 11. And, in the verses following, unto the 15. he layeth open the perfection of Christs Priesthood, which is to endure for ever. Let the words of the Text be observed.

1. In the Leviticall Priesthood, there is a plurality of Priests, [every Priest] importing many. But in Christs Priesthood, not a Priest, but Himself alone. This Man, vers. 12. is opposed to their every Priest, vers. 11.

Then, To make moe Priests under Christs Priesthood, by speciall office to offer up Christ, is to make the Priesthood of Christ imperfect, like that of Levi.

2. In the Leviticall Priesthood, every Priest standeth as a servant, moveable in his office. But Christ sat down, vers. 12. established with Dignity in his Priesthood, as Master, and Lord.

3. In the Leviticall Priesthood, every Priest standeth daily offering, oftentimes. But Christ, vers. 12. offered but one Sacrifice, for ever.

Then, Christs Sacrifice never was offered, nor shall be for ever offered, but once; say the contrary who will.

4. In the Leviticall Priesthood, they offered the same Sacrifice oftentimes, That is, Multitudes of sacrifices, of the same kind. But Christ offered one sacrifice, for ever, vers. 12. That is, A sacrifice, one in number, and one in offering; one individuall Offering, one time only, offered He.

Then, no sort of plurality doth Christs Sacrifice admit; seeing it is one only, and only once offered. The Apottle leaveth no roome for

for an unbloody sacrifice, beside the bloody: nor another offerer: but himselfe onely: nor another time, but that **ONCE** on the crosse.

5. In the Leviticall Priesthood, many Priests, many Sacrifices, oftentimes offered, could never take away sinne: But Christ, our Priest offered one offering; to wit, his own Body; once, and not oftener: and this sufficeth for sin, for ever, vers. 12. 14.

Then, that Sacrifice which taketh away sinnes, must doe it at once, and for ever: and that Sacrifice which doth not take away sinnes at once, and at one offering, shall never be able to take away sins by repetition, how often soever it be offered.

6. From the Apostles Artifice we learn, 1. To gather together in our mind, in a heap, the evils and imperfections of every thing which is like to draw, or divert us from Christ: and, on the other hand, the Properties and Excellencies of Christ, that we may be tied fast unto him. 2. In speciall, when any Meane, or Instrument, appointed of God, to bring us to Christ, is like to come in more estimation then becommeth; we are taught to ride Marches betwixt the same and Christ: that the Mean may have the Meanes room, and Christ may have Gods room.

Vers. 13. From henceforth expecting till his enemies be made his Foot-stoole.

What is Christ doing now, then, seeing he hath no sacrifice to offer? He is sitting at the right hand of God; from henceforth expecting till his enemies be made his Foot-stoole: That is, his Manhead being no more on earth now subject unto suffering, is entered into the Fellowship and Fruition of the glory of his Godhead, to exercise his power and Authority for the good of his Church, and overthrow of his Enemies.

Then, 1. Albeit all Christs personall sufferings are ended, yet the warfare of the subjects of his Kingdome, endureth still against enemies, such as Satan, and the wicked of the World, and Sinne and Death. 2. That battell is **CHRISTS**, he is adversary to all the foes of his Kingdome: They are his Enemies. 3. He is not alone in the battell: the Father is joyned with him, and set on work to subdue his Enemies; as it is said, *Psalm. 110.* vers. 1, 2. whereunto this place hath reference, *His Enemies shall be made his Foot-stoole.* 4. Albeit this victory be not com-

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pleared for a time, yet it is in working, and shall surely be brought to passe. 1. As our Lord expecteth and waiteth on patiently till it be done: so must we his Subjects do also. 6. At length, the highest of his Enemies shall be made lower than the basest of Christs Members. *They shall be made his Footstool*, subdued under him, and trampled upon.

Verf. 14. For by one Offering he hath perfected for ever them that are sanctified.

He giveth a reason why Christ now hath no more offering to make, nor no more suffering to endure; but only to behold the fruit of his sufferings, brought about by the Father, and, to concur with the Father on his Throne, for that end: Because by one Offering he hath perfected for ever them that are sanctified. That is, by that one Offering on the Crosse, done and ended before he sat down on the right hand of God, he hath paid the full price, for ever, of the purchase of remission of sinnes, and salvation, to those that are consecrated to GOD in holinesse.

Then, 1. Whosoever will have any more offering up of Christ then that one, once offered before his Ascension, denieth that Christ by once offering, hath perfected for ever them that are sanctified. 2. Howsoever you take the word *Sanctified*, whether for those that are separated from the world, and dedicated unto God in Christ, in Gods purpose and decree, comprehending all those whom the Father hath given unto Christ, out of the world; that is, the elect: or whether you take it for the renewed and sanctified in time; the offering of Christ is not but for the sanctified; that is, for such as are consecrated and separated out of the world, and dedicated to be vessels of honour unto God.

2. *They for whom Christ hath made that Offering once, those, saith he, he hath perfected for ever.*

Then, 1. He hath not made purchase of a possibility of their salvation onely: but he hath perfected them in making purchase of all that they need to have, even to their full perfection. 2. He hath not purchased unto them the remission of some sinnes, and left the satisfaction to be paid by themselves for other some; but hath perfected them, perfectly satisfied for them, and perfectly ex-
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iated all their finnes. 3. He hath not made purchase of some Graces unto them onely for a certain time, so as he will let them be taken out of his hand afterwards, and perish : but he hath perfected them for ever. 4. He hath not appointed any offering for them, to be made by any other after him : But hath made one Offering, *Himselfe*, for them, which satisfieth for ever : so as the Father craveth no more offering for expiating their sinne, for ever. For God hath set forth Christ to be a propitiation through faith in his blood, *Rom. 3. 25.* That is, God maketh it manifest by his Gospel, that he is pacified in Christ, towards them that beleeve in his blood, that beleeve in him crucified.

Vers. 15. Whereof the holy Ghost also is a witnesse unto us : For after that He had said before ;

Vers. 16. This is the Covenant that I will make with them after those dayes, saith the Lord, I will put my Lawes into their hearts ; and in their mindes will I write them :

Vers. 17. And their finnes and iniquities will I remember no more.

He proveth that it is needlesse there should be any repetition of a sacrifice for sinne, in the new Testament : because remission of finnes, purchased by Christs death, who is the Testator, is still in force, continually, in Christs Kingdome ; there being an Article of the covenant for remission of finnes, to be consecrated. ; And, if remission of finnes be, no oblation for sinne can be, *vers. 8.*

1. He saith, that the holy Ghost is witnesse unto us of this truth, That Christ cannot be offered again.

Then, 1. We who doe teach this doctrine, and deny any more offering of Christ, as a sacrifice, have the holy Ghost testifying for us. 2. The holy Ghost is author of the Scripture, and doth speak unto us thereby.

2. He declareth the new Covenant to be of the holy Ghosts making, and calleth him, THE LORD. Wherein he teacheth us, 1. That the holy Ghost is a distinct person of the Godhead, bearing witnesse by himselfe, to the Church, of the Truth. 2. And

one in essence with the Father and the Sonne, even the LORD, JEHOVAH, author of the new Covenant with the Father and the Sonne.

Vers. 18. Now where remission of these is, there is no more offering for sin.

From this Article of remission of finnes in the new Covenant, he concludeth, No more offering for sin, but once, under this Covenant, because sin is expiated.

Quest. How then could there be remission of sinne under the Law, where there was daily offering for sin? Or, if there was remission, how could there be offering for sin?

I answer, *There is a remission granted upon surety given, for satisfaction to be made for the party remitted: and, there is a remission granted for satisfaction already made for the party remitted. The remission that the Fathers under the Law had, was of the first sort, upon promise of the Mediator to come, and to satisfie. And with remission of this sort, a typicall sacrifice might stand, for signifying, that the true expiatory Sacrifice was not yet paid, but was coming to be paid. But the remission that we get under the Gospel, is upon Satisfaction already made by the true Expiatory and Satisfactory Sacrifice of Jesus Christ, done and ended, with the personall suffering. And this sort of remission is it, whereof the Apostle here speaketh; and it admitteth no manner of offering for sinne: neither typicall offering, because Christ is come, and hath fulfilled what the typicall Sacrifice did signifie: neither the repeating of true Expiatory Sacrifice of Christs Body; because then, Christ behoved to suffer daily, and die daily, after that he hath made satisfaction. And beside these two sorts of offering, the Jewish bloody sacrifices typicall, and the true Expiatory bloody Sacrifice of Christs body on the crosse, the Scripture acknowledgeth none. So the meaning of the Apostle in these words, must be this: Where remission of finnes is already purchased, by offering of the true Expiatory Sacrifice, as now it is, under the new Covenant, there no more offering can be for sin any more.*

Then, 1. The Apostle acknowledgeth no use for any sacrifice der the new Testament, after Christs Ascension: else his son should not hold. 2. The sacrifice which is offered, to wit,
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the body of JESUS, hath already suffered for sinne, so that now the remission of those, that is, of sin and iniquity, all sort of the elects finnes, is obtained thereby already. 3. Not onely No sacrifice is any more to be offered for sin under the New Covenant; but also, No Offering, saith hee, bloody or unbloody, is to be offered. 4. That Church which pretendeth to offer any Offering for sins of quick or dead, now under the Gospel, professeth, That no remission of sin is to be had in such a Church, Because where there is remission of sinne, there is no more offering for sinne, saith the Apostle expressly.

Verf. 19. Having therefore, brethren, boldnesse to enter into the Holiest, by the blood of Jesus.

From the by-past Doctrine of Christs Excellency, and Riches of Grace, which cometh unto us through him, he draweth Exhortations, for use-making of this Doctrine, in soundnesse of Faith, and the fruits thereof, unto the end of the Epistle. And first, he exhorteth to seeke unto communion with God in Heaven, through Christ; using the termes of the ceremoniall Law, but mixed with words touching the excellency of the thing signified above those ceremonies: to shew the Hebrewes, that those ceremonies had nothing in themselves, but did serve to represent Christ, and his Benefites: And so to draw them from those shadows, unto the truth of that, which once being signified by them, is now manifested in Christ.

To make the exhortation to be the better received, he setteth downe sundry Priviledges of the Faithfull, verse 19, 20, 21. From which he inferreth his exhortation, verse 22. For the first Priviledge, he saith, We have liberty to enter into the Holiest: That is, into Heaven.

1. In that he maketh this Priviledge proper to the Society of Christians, himselfe and others; he teacheth us, 1. That so long as men are without Christ, they are debarred out of heaven, no Doore nor Way open, but the flaming sword of Gods justice, to keep out every one that shall presse to enter before Christ bring them. But such, as come to Christ by Faith, Heaven is opened unto them, and the Doore cast up for them to enter in who were exiled before.

2. Next, he commendeth this Priviledge, by calling the place. The Holiest, the place where Gods Holinesse dwelleth, represented by the Sanctuary, where nothing can enter, but that which is holy. Teaching us thereby, That the faithfull are so washed from their sinnes, through faith in Christ, that God will admit them into the place of his dwelling, into his heavenly Sanctuary, by Faith now, and fruition hereafter.

3. He commendeth this Priviledge, by calling it a Liberty. The word properly signifieth, Liberty to speak all our mind, as hath been marked before. Whereby he teacheth us, 1. How we do enter into the Holiest, to wit, by prayer, sending up our Supplications to Heaven. And again, 2. That in our prayers to God, we may use freedom of speech, telling him all our mind, all our griefs, all our fears, all our desires, and even poure out our hearts before him, at all times.

4. He commendeth this Priviledge, by the Price of the Purchase thereof, even the blood of Jesus. Whereby he teacheth us, 1. To have this Priviledge in high estimation. 2. To make good use of it. 3. To be confident of the standing of it: and all, because it is so dearly bought.

5. Lastly: He commendeth this Priviledge, by the Common Right which all Believers have unto it, the Apostle, and these Hebrews, as his Brethren, and all other of that Society. Whereby he teacheth, That albeit there be great difference in the measure of Faith, and other Graces, betwixt Christians; some being stronger, some weaker; some as Apostles, some as these weak Hebrews, &c. yet all are the children of one Father, all are Brethren, and all are admitted, by prayer, to come, and enter into Heaven, freely to pour out their souls at all times, unto God.

Vers. 20. By a new and living way, which he hath Consecrated for us, through the Vayle; that is to say, his Flesh.

This is one Priviledge, That we have liberty to enter into Heaven, followeth another. There is a way made to lead us on thence, which is Christs flesh, compared to the veile of the Sanctuary, which hid those things which were within the Sanctuary, and yet yeelded

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an entry through it selfe unto the Sanctuary. So is Christs Flesh the Veils of his Godhaad, which did hide the glory of his Deity from the carnall beholders, who stumbled at his basenesse: and yet opened a Doore for the spirituall man to look in, upon him that was invisible, while as he observed the brightnesse of the glory of God, breaking through the Doctrine and workes of the man Christ.

1. He maketh the way to be Christs Flesh, or Christ as incarnate, or Christ considered according to his humanity: Because Christs taking on our nature, is the onely mean of reconciling us unto God. No man ever came to the Father but by him. No other Name whereby men are saved, but the Name of Jesus Christ. And therefore as in the way a man must enter, and hold on still till he come to the end, to the place where he would be: Even so must every man who would be at heaven, begin at Christ, and hold on, making progresse in him still, from faith to faith, from grace to grace, till he come to his rest.

2. This way of Christs own making, hee hath devised it and consecrated it. Hee who is the Fathers wisdom, hath thought it the best way to bring man to G O D, that G O D should become Man, that the Word should bee made flesh. The best way to bring men to heaven, that God should come down to the earth, to take on mans nature upon him, that he might make man partaker of the Divine Nature.

3. He hath consecrated and dedicated his Flesh, his humane Nature, set apart and sanctified himselfe to this same end, that men might make their meanes with God, by him, as Man; and by the Bands of Nature with him, be helped up to the Bands of Grace, with G O D, by coming to the man Christ, might finde God in Christ.

4. He calleth it a New Way, 1. Because of the clear manifesting of the way to Heaven under the Gospel, in comparison of the time of the Law. 2. Because a ready, plain, and safe way, without stumbling blockes, pits or snares, dangers or inconveniences, to such as keep themselves therein, such as new-made wayes use to be. 3. Because it waxeth never old; is now established, and never to be altered or abolished.

5. It is a Living Way, 1. Because Christ liveth for ever to help them all to heaven who seek unto God through him only. 2. Because life is here in Christ, as in the fountain; that he may give life to whomsoever he will: that is, unto all that come unto him. 3. Because it giveth life and refreshment to the weary passenger, and quickneth his dead and dumptish heart, when he considereth that his Saviour is a man indeed so earnest to have us saved, that he hath yoked himselfe in communion

munion of nature with us, thereby to save us. It is meat indeed to his soule, that the Word is made Flesh: It is drink indeed to consider, that he hath suffered for our finnes. As Elias Chariot, so is Christs Manhead and sufferings. Get up bere by faith in him, and thou shalt goe up to God. This way is that of Eagles wingr. Lay first hold upon Jesus Christ, God manifested in the Flesh, and he will mount up with thee, and carry thee through the wildernesse to Canaan, from the naturall miserie and finnes which thou liest in, unto Heaven.

6. This Way leadeth through the veile, to teach us, That we comming to Christs Manhead, must not subliſt there: but by this mean seeking to God, who dwelleth in him, that our faith and hope may be in God. We enter by the Man Christ, and doe rest on God in Christ, on the fulnesse of the Godhead, which dwelleth bodily in Christ. This is to distinguish the Natures of Christ, and to keep the unity of his Person rightly.

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Verſ. 21. And having an High Priest over the House of GOD.

For our further satisfaction, he giveth us Christ over again, to make yet more use of him, to direct, guide, and convey us in the Way, to lead us to the Father in Heaven, through the Courts of his Dwelling, and to bring us in to him, and make us welcome there.

1. We have Christ for a Priest to us, whose lips doe alwayes preserve knowledge, in whom are hid all the treasures of Wisdome and Knowledge, who will inform our mindes, and perswade our hearts to believe and obey: who will reconcile by his once offered Sacrifice, the Believer; will intercede for the reconciled, to keep him still in grace: will blesse us, with all spirituall blessings: will take our prayers, thanksgiving, and the spirituall Sacrifice of all the good works of our hands, and wash the pollutions from them; will offer them in our name, with the incense and perfume of his own merits; and lead our selves in, where our Lamps shall be furnished, and our Table filled, till we goe into Heaven: and there he will welcome us in a Mansion prepared for us.

2. He is a High Priest adorned with all Authority and all Perfections, having all in substance which the types did signifie, who beareth our names, yea our selves on the shoulders of his power, and in the breast of his hearty love: who beareth the iniquity of the

the holy ^{gr}, and holinesse in his forehead for us. In whom the Father is well pleased with us, and hath made us acceptable, as in his well-beloved.

3. He is *over the House of God*: he hath authority and power to bring in whom he pleaseth, and to give forth of the Treasure as much as he will: All the Mansions in his Fathers dwelling House, are his, and all at his disposing, to open so as none shall shut; to him belongeth to give forth the sentence of Admission to Heaven, and to say, *Come you blessed of the Father*. Yea, to make this his authority manifest, he will come again and take us unto himselfe, that where he is, we may be there also.

4. We have this High Priest: that is, he is ours, because, 1. Taken out from amongst us, one of our number, albeit not of our conditions; of our nature, but separate from our sinfull manners, holy and harmlesse. 2. Because he is *for us*, in things appertaining to God, to imploy his means and power for our behoofe towards God. 3. Because bound in all Bands *with us*, of nature, of grace, and good will, of the Fathers gift and appointment, and his owne Covenant and speciall Contract with us. So that albeit an uncouth man may possible leave a stranger in his journey alone, yet Christ cannot chuse to doe so to us: but for the Bands betwixt him and us, he will never leave us, nor forsake us.

Vers. 22. Let us draw neare with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water.

From these Priviledges he presseth an exhortation, To draw neare to God, and prescribeth the disposition required of us in our drawing neare.

1. *This exhortation sheweth,* 1. That true Christians are oftentimes so sensible of their own unworthiness, that under that sense, they are inclined of themselves to stand a-farre off; and have need of encouragement and invitation to draw neare. 2. That such as are most sensible of their own unworthiness, are most called to come forwards unto GOD: for he giveth grace to the humble.

3. He

2. *He layeth down . he priviledges in the former versis ; and in this draweth on the Exhortation : To teach us ,* 1. That such priviledges as are granted unto us in Christ, must be received and believed as truth. 2. That we must study to make use of our priviledges, and challenge them for our own. 3. That the weakest of true believers in Christ, may thrust in themselves at the Doores of grace, amongst the holy Apostles : for the Apostle putteth the Hebrewes with himselfe in the exhortation, for this end.

3. *For our disposition, and fitting to draw neare, he requireth, first, That we have a true heart. He saith not, a senselesse heart, but, a true heart ; that is, such a heart, as in the matter of believing, mindeth no confidence but in Gods grace, through Christ onely : And in the matter of Gods Service mindeth onely his will in its asme, and alloweth onely that which is his will in its censure.*

Then an honest heart, which honestly acknowledgeth its owne finnes, and flyeth to Christs blood for sprinkling, whose aim is upright, endeavours upright, and censure of it selfe upright, allowing in it selfe nothing but what God alloweth, and displeased with that which displeaseth God, albeit many wayes weak and imperfect, yet hath liberty to draw neare unto God.

4. *The next thing he requireth, is full assurance of faith : That is, a settled and full perswasion to be accepted, even through Jesus Christ.*

Then, albeit the Lord will not despise the weakest measure of faith, and will not quench the smoaking flax ; yet it pleaseth him better, yea, it is his commandement, that men study unto the full assurance of faith : for, the more thou restest on Gods Covenant with thee in Jesus Christ, the more thou sealest his truth, glorifiest him, becomest the more like unto faithfull Abraham, and gettest the deeper rooting in Christ.

5 *The third is, That the heart be sprinkled from an evill Conscience. The heart is sprinkled, when a sinner, sensible of sin, maketh hearty-application to himselfe of the blood of Jesus for remission of sins: After this hearty application of Christs blood, the conscience is furnished with a good answer unto all challenges, and so is made good, a comfortable conscience, absolving the man through faith in Jesus, whom it tormented with challenges, before it ran to the blood of Jesus for sprinkling.*

Then, whensoever the conscience is evill, accuseth and vexeth, let the vexed heart run to Christs blood; and then shall it be free from

an evill conscience : for the blood of Jesus cleanseth us from all sin. Let the heart be sprinkled, and the Conscience will be good.

6. *The fourth thing required in him that draweth neare as bee should, is, That his body be washed with pure water : That is, That according to the signification of that Legall Rite, their outward conversation be blamelesse and holy, sinne being so curbed within, that it reigne not in their mortall body : so foughten against within, as it break not forth in scandalous workes of Darknesse in the actions of the body.*

Then, 1. With a sprinkled conscience within, men must joyn an holy and blameless conversation without. 2. The washing of the conversation without, must proceed from an heart sensibly acquainted with the power of the blood of Jesus. 3. And this outward holinesse of the body must be wrought with pure water, that is, by the Spirit of sanctification ; to distinguish the reformation of a believer from a counterfeite, who without may look like a righteous man, but within be as a whited Tomb, full of rottenness.

Verse 23. Let us hold fast the Profession of our Faith, without wavering : (for he is faithfull that promised.)

Another Exhortation, to avow the faith of Christ, that is, the doctrine of Christ, the truth received from Christ, and believed, and not to quite it in the time of triall, upon any condision.

1. *The requiring to hold fast the confession of our Faith, or Hope, as the word importeth, teacheth,*

1. That a true Christian must not onely hold the Truth of Christ secretly ; but must confess it, profess and avow it openly, where Gods glory and others good requireth the same. 2. That he must look for adversary powers, and temptations, to take that truth, or at least the confession of it, from him. 3. That in these trials and essayes hee must hold the faster gripe, and avow it so much the more steadfastly, as he is tempted to quite it. 4. That when he is put to the triall of this Confession of any point of his faith, he is also put to the triall of the confession of his hope ; whether his hopes of the promised salvation in Jesus, be stronger to keep him steadfast, or the terror and allurements from men, stronger to make him quite the poynt of truth controverted. 5. That
nothing

nothing but this hope, is able to make a man stand out in triall, if he be hardly urged.

2. *He will have the avowing of the truth of Christ, to be without wavering.*

Then, 1. Men must so learn the Truth, that they need not to change again: that is, must study to know the truth soundly, and solidly. 2. And having learned it, must not say and unsay; one day avow it, and another day quite it: For so God getteth not his due glory. Beholders are not edified, the mans testimony wanteth weight with the adversary. But he must be invincible in the truth, who will neither alter nor change, or diminish any thing of it, for fear or favour.

3. *Hee giveth this for a ground of constancy;* For he is faithfull who hath promised: *That is, the promises which Jesus hath made to such as constantly believe in him, shall be surely performed, that no constant professor of his Truth shall be ashamed.*

Then, 1. Where we have a promise of any thing made unto us in Scripture, we may be confident to obtain it, and bold to avow our hope thereof, against such as would reach us the Doctrine of Doubting, whereunto we are, of our selves, prone and inclined; and against such as shake the assurance of the Saints perseverance. 2. The ground of our confidence is not in our selves, but in the faithfulness of Jesus Christ, who hath promised such graces to his children. 3. Our bold avowing of our hope, is not a bragging of our own strength, but a magnifying of Christs faithfulness.

Verse 24. And let us consider one another to provoke unto love, and unto good works.

He strengtbeneth his former exhortation by giving of directions, to further their obedience therein. And first, for mutuall up-stirring one of another. Whereof we learn,

1. That mutuall edification of Christians amongst themselves, & sharpening one of another, is a speciall help to constancy in true Religion, and a preservative against Apostasie. 2. Prudence is required hereunto, that mutually we observe one anothers disposition, Gifts, Experience, Vertues, and Faults; that we may the better fit our selves to doe good each one of us unto another; and to receive good each one of another, in our Christian

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conversing together. 3. A godly striving one with another, who shall be first in love, and well-doing, is better then the ordinary strife, who shall exceed others in vanity, and superfluity of apparel and fare.

Verse 25. Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another : and so much the more, as yee see the day approaching.

Another mean to this same end, is the frequenting of Christian Assemblies and Meetings, which may further this purpose of mutuall edification. And therefore,

1. Church-Assemblies must be well kept, by such as do mind to prove constant in the true religion. 2. Christian Meetings also of privat Christians, for mutuall conference, and exhorting one of another, is not to be neglected, nor forsaken, but to be used, for keeping unity in the Church : and not to foster Schisme, or hinder the publick Assemblies.

2. He taxeth the fault of some amongst them, who in Schisme, or purpose of Apostasie, withdrew themselves from all Church assemblies, and Christian Meetings, and fell back again, or were in the way of falling back to the deniall of Christ openly.

Then, 1. Separation from the true Church, and Christian society of the faithfull, is a remarkable evill. 2. The Schisme or Apostasie of others, should not weaken us in following any good mean of edification, but rather stirre us up unto more diligence, lest by negligence we fall piec and piec back after their example.

3. He maketh the approaching if the day, so wit, of Gods judgment, a speciall motive to use the means diligently, and make us constant in the faith.

Then, 1. The day of Gods judgment should still be looked unto, as a thing neare hand, even at the doores; because it is but a very little, and our day shall come; yea, and but a little time, till our Lord shall come to judgement. 2. The consideration of the day of judgement, is a fit mean to sharpen us unto all good Duties, which may make our reckoning to be furthered at that Day, and to make us boldly maintain the truth against all fear of men.

Verse

Vers. 26. For, if we sin, wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins.

Another Motive, to constancy in the truth of Religion, taken from the fearfull case of wilfull Apostates, who sinning the Sinne against the holy Ghost, are secluded, for ever, from Mercy. I say, the Sinne against the holy Ghost; because we shall finde the Sinne here described, not to be any particular sin against the Law, but against the Gospel: Not a sinne against some point of Truth, but against Christs whole Doctrine: Not of infirmity, but wilfulness: Not of rashnesse, but of deliberation, wittingly, and willingly: Not of ignorance, but after Illumination, and Profession: Such as Jewes turned Christians, revolting from Christianity, back again, to their former hostility, against Christ, did commit. It is true, many who commit lesser sins, get never grace to repent: and many who make defection, in some point of their profession, may be secluded from Mercy thereafter: but this sin here described, is a wilfull rejecting of Christ, and the Benefit of His Sacrifice, after Illumination, and Profession, of the Faith of Christ.

Then, 1. As Apostacy from the true Religion lyeth nearest unto this Sin; so they who desire to be freed of this Sin, must be the more carefull to be constant in the profession of every point of the Truth of the Gospel. 2. If a man reject the Benefit of that once offered Sacrifice of Christ, there is no other Sacrifice for Sin after that, nor any other mean to help him. But, if a man seek unto Jesus Christ, and will not quit Him, whatsoever he may think of the haynousness of his own sins, the Sacrifice which Jesus offered for sins, remaineth, whereby he may be saved.

Vers. 27. But a certain fearfull looking for of judgement, and fiery indignation, which shall devour the Adversaries.

Having secluded the Apostate from Mercy, he goeth on in these words, to shew his miserable estate. Whereof we gather,

3. That

1. That the wilfull Apostate from the Faich of Christ, is also a wilfull Adversary to Christ, of the highest sort: Partaker of Satans sin, and Satans profession. 2. That every Apostate of this sort, is destitute of Gods Peace, self-condemned, desperate of Salvation, hopeles of Relief, without all purpose of Repentance, or using means of help, stricken with the fore-sight of the Wrath comming upon him, and made to expect it, although he should dissemble it never so much. 3. The Apostates fear shall come upon him, judgement answerable to his sin, the indignation and wrath of God, yea, fiery indignation, the most terrible that can be thought upon, which he shall not escape; but it shall devour him, swallow him up, and feed upon his body and soul, even for ever.

2. In that he maketh this the judgement of Christs Adversaries, We learn,

That the soul which loveth Christ, and cannot quit Him, cannot endure to think of a separation, will not quit the true Religion, nor any known point of Christs Truth, and is using the means to get Gods Peate: albeit it might seem to it self, because of the present sense of wrath, to be in the self-same estate that is here described; yet is it free, as yet, of the sin against the holy Ghost; and not to be reckoned amongst Adversaries; but amongst the Friends and Lovers of Christ, how vehemently soever Satans suggestions bear in the contrary.

3. In that by setting before them the fearfull estate of Apostates from the known Truth of the true Religion, he laboureth to strengthen them against the fear of persecution. Whence we learn,

That if Apostates, before they make Apostasie from the true Religion, did fore-see their own danger, as after Apostasie they are made to fore-see their own condemnation, all the terrour of all the torment which man could put them unto, and all the allurements which this world could give them, would not moove them to quit the least point of the Truth of true Religion.

Vers. 18. He that despised Moses law, died without mercy, under two or three witnesses.

Vers. 29. Of how much sorer punishment, suppose yee, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the Blood

Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?

He proveth the equity of their judgements, by the proportion of their punishment who despised the Law of Moses.

Then, As Gns are greater, so must the punishment be greater: and the Conscience being posed as here, cannot but subscribe to the proportion.

2. To make the Sin appear the better, he pointeth out some particular sins, involved within this great Sin. For clearing whereof, it may be asked; How can the Apostates tread the Blood of the Son of God under foot? &c.

I answer: They cannot, indeed, by physicall action: but by doing the equivalent sin, they are accounted of God to do it, by judicall interpretation. Their Apostasie importeth, their agreeing, to do Christ as much indignity, as if they did offer Him this personall violence. Their deeds shew, that they have this base estimation of Christ, and His Blood: and no better. For, what saith the Apostate of Christ, by his deed, but, That He is not worthy to be professed, or avowed, or followed?

And what is this in effect, but to tread Him under all these base things, which the Apostate preferreth before Him? And so is to be understood of the Blood of Christ, and His Spirit.

Quest. But how can the Reprobate be said to be sanctified, by the Blood of the Covenant?

I answer. There is a sanctification to the purifying of the flesh, and a sanctification to the purifying of the conscience, from dead works, to serve the Living God, Heb. 9. 13. 14.

The sanctification externall to the purifying of the flesh, consisteth in the mans separation from the world, and dedication unto Gods service, by Calling and Covenant, common to all the members of the visible Church: and it is forcible thus far, as to bring a man into credit and estimation, as a Saint, before men, and unto the common Priviledges of the Church; whereupon, as Men, so God also, speaketh unto him, and of him, as one of His People; and dealeth with him, in his externall dispensation, as with one of His own People. In this sense all the Congregation of Israel, and every one of them, is called holy, yea, Core also, and his followers, Numb. 16. 3. The Sanctification internall, by
renovation,

renovation, consisteth in a mans separation from the state of Nature, to the state of Grace; from his old conditions to bee a new creature indeed. By this latter sort, a Reprobate cannot be called Sanctified; but by the former he may bee called Sanctified, and that by vertue of the Blood of the Covenant, albeit he should not get any further good thereby: For as the Blood of CHRIST hath vertue to cleanse the conscience, and renew the soule which cometh unto it truly and spiritually: so it must have force to doe that which is lesse; that is; purifie the flesh and externall condition of the man who cometh unto it outwardly onely, as the Types did under the Law; whereupon an hypocrise in the Christian Church, must bee accounted one of the Congregation of the Saints, as well as an hypocrise under the Law was so called; because CHRISTs Blood cannot be inferior to the Types, which were of this force, to sanctifie men to the purifying of the flesh. Or we may say more shortly: There is a sanctification by consecration, when any thing is devoted, or dedicated unto God, and a sanctification by inhabitation of the holy Spirit, 2 Corin. 6. 16, 17, 18. Of the former sort, the Censers of Core, Dathan, and Abiram, are called Holy. And the reason is given, Because they offered them before the LORD, therefore they are hallowed, Numb. 16. 38. And in this sense, all the members of the visible Church, even such as afterwards do prove Apostates, are sanctified, because they are offered, and offer themselves unto the Lord. But the inhabitation of the holy Spirit, is proper onely to the Elect, and Gods Children.

Hence learn, 1. That all the members of the visible Church, are so confederate unto God, that it is sacriledge for them not to seek Gods honour in all things, or to bestow themselves any other way, then for God. 2. Men are reckoned by God, so to deale with Christ and his Blood, and Covenant, and Spirit, as they make account thereof, as they have estimation of Christ, and his Blood, and Spirit. 3. And their estimation is not reckoned by their words, or pretences, but by their deeds, as these doe import, so are they judged to esteeme. 4. Because Apostasie from Christ importeth as much, as He and his Doctrine are unworthy to be avowed, or maintained; by consequence it importeth also, that Christ was not the Man he called himself; and, that all his Spirit had taught them, was untruth: and therefore justly here doth the Scripture challenge the Apostate, of counting Christs blood no better then the blood, of a common Malefactor; and of giving

Giving the Lie to the holy Spirit. So fearfull a thing is it, to make defection from any known part of true Religion.

Verse 30. For we know him that hath said, Vengeance belongeth unto me; I will recompence, saith the Lord. And again, The L O R D shall judge his people.

In that he proveth the certainty of their punishment out of Deut. 32. 35. 6. Learn,

1. That the justice and constancy of Gods Truth in generall, threatnings, is sufficient to prove the certain punishment of particular sinners. 2. The punishment of Apostates of one kinde, may evidence the punishment of Apostates of another kind. For it is the Jews Apostasie to Idolatry and worshipping of Images, which in that place the Lord doth threaten.

2. He maketh the knowing of God who speaketh, a prooffe sufficient for the certain performance of his Word.

Then, As men understand Gods Nature, so will his Word weigh with them: And such as know him best, will stand most awe of him, believe his Word most.

Verse 31. It is a fearfull thing to fall into the Hands of the living God.

From this knowledge of Gods Nature, he pronounceth how fearfull a thing it is to fall into the hands of an adversary to be punished.

Then, 1. It is presupposed, that such as reject the Mercy of Christ, shall not be able to reject justice; but must fall into his Hand. 2. The eternity of God maketh his wrath terrible: For he liveth for ever to avenge himselfe on his foes. 3. The terror of the Lord, what torment he is able to inflict, and that for ever, is a fit mean to make men beware to make Apostasie from Christ.

Verse 32. But call to remembrance the former dayes,

in

in which after ye were illuminated, ye endured a great fight of afflictions.

For a mean to help them constantly to goe on, he directes them to make use of their former patience, and experience of troubles for the Gospel.

Then, 1. Even they who have suffered for Christ, have need to be stirred up to constancy, and to be terrified from Apostasie.

2. The more men have suffered for Christ, they ought to be the bolder in the profession of his Truth, and the more ready for new sufferings.

3. *He maketh the time of their first troubles to bee after illumination.*

Then, some doe enter into troubles for Religion, at their very first conversion, and are yoked in battell against persecutors, beside other on-sets of Satan, and their own nature.

Verse 33. Partly whilst yee were made a gazing-stock, both by reproaches and afflictions: and partly whilst yee became companions of them which were so used.

He maketh their troubles in their own persons, by reproaches and afflictions, the first part of their fight, wherein they were a gazing-stocke to the world.

Then, 1. Such as are called to suffer for Christ, are set upon a Theater, to give prooffe of their faith and love to Christ, before the world. 2. The blinde world wondreth at such as adventure to suffer any thing for the truth of Christ, and think but ignominiously of Christ and his Cause, and of those that maintain the same. 3. Reproaches and taunts of the Godly by the World, are reckoned up to them for parts of their Christian crosse, and of their glory before God.

4. *The next part of their fight, was their partaking with such as did suffer the like.*

Then, 1. It is the part of true Christians, to countenance them that confesse Christ, yea, & to joyn with them that suffer for him.

him. 1. Communion with the sufferings of others, is reckoned up for a part of our own sufferings. 3. To suffer patiently our selves, or take a part with others in their sufferings, will cost us a battell.

Verse 34. For ye had compassion of me in my bonds,
And took joyfully the spoyling of your goods;
knowing in your selves, that ye have in heaven, a
better, and an enduring Substance.

He cometh to particulars; and first, their compassion towards himselfe in his bonds, is remembered by him.

Then, 1. Compassion with sufferers, especially when it is manifested to the afflicted party for his comfort, maketh the compassionate person a partaker with the sufferer. 2. Such compassion should be remembered by the Sufferer thankfully, and recompensed by seeking their eternall well-fare, who have shewed them such great kindness.

2. *Another particular is, their joyfull enduring the spoliation of their goods.*

Then, 1. When triall cometh of mens faith in Christ, such as minde to be constant, must prepare themselves to quite their goods, if G O D please so to honour them with employment.

2. When we see we must lose our goods for Christs sake, or suffer any other inconveniencie, we ought to do it chearfully, and count our gain in Christ more then our loss in the world: And if wee finde trouble, to let our adversaries know as little of it as we can: namely, seeing there is no cause of griefe, if our eyes were opened, and our earthly affections mortified.

3. *Their encouragement and cause of joy, was the sensible feeling within themselves, of the comfort of eternall Riches in Heaven, keeping for them.*

Then, 1. It is the assurance of our heavenly inheritance which must make us ready to quite our earthly moveables. 2. Who so getteth a heart to quite any thing on earth, for Christ, shall have better in heaven then he can lose here. 3. G O D useth to give Earnest of what he is to give, in sensible feeling of spirituall Riches, so such as believe in him. 4. When men can esteeme of things heavenly, as they are; that is, enduring goods: and of things

things earthly as they are ; that is, perishing moveables : then shall they readily quire the earthly in hope of the heavenly.

Verse 35 Cast not away therefore, your confidence, which hath great recompence of reward.

Now he exhorteth them to goe on in this bold avowing of Christ : For this Confidence in the Originall, is such as bath with it a full and free profession of all their faith.

Then, Confidence and bold avowing of the Truth, is required : A plain and full testimony must we give to Christs truth, Our confidence in profession is in part casten, when our testimony is sparing.

1. 2. *The encouragement he giveth, is, The hope of a reward.*

Then, 1. Constancy in avowing of Christ, shall be well rewarded, although not of deserving, yet of Gods grace. 2. He that quiereth his profession, renounceth the reward promised to the constant.

Quest. But doth not this exhortation import the elects unfeignedness, and uncertainty of perseverance ?

Answer. Not ; but onely his weakness of himself, and need of such exhortations to further his constancy. 2. The danger of dishonoring God in some particular slip or fall, is ground sufficient for this exhortation ; and this is the most of necessity it can import. 3. Exhortation being given to the common Body of the visible professors, teacheth them properly, and not the elect formally.

Verse 36. For ye have need of patience ; that after ye have done the will of God, ye might receive the promise.

He giveth a reason, Because they have need of patience, therefore they must not cast away their confidence.

Then 1. The reward will not be given, till a time intervene. 2. And troubles will lie on, in the mean while, to make the time seem the longer. 3. Patience is needfull, as a mean, to fit us to attend. 4. Confidence of the Truth must support our Patience.

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2. *The time of their Patience be set at as long as God thinketh good to employ them : and after that, the reward commeth.*

Then, 1. The time of patience is as long as God hath any thing to doe with us in this world. 2. Patience must not be joy-
ned with idleness, but with active obedience of Gods will, as he requireth it. 3. After that employment is ended, the promised Reward is given.

Verse 37. For yet a little while, and hee that shall come, will come, and will not tarry.

He encourageth them to Patience, by promise of the Lords coming to relieve them shortly.

Then, 3. The term of patience is untill the Lord come to deliver. 2. The patient attender on his coming, shall not be disappointed : For he will come, and will not tarry beyond the due time of our necessity. 3. It should strengthen us unto Patience, that the time is short, and the delivery certain.

Verse 38. Now the just shall live by Faith : but if any man draw back, my soule shall have no pleasure in him.

How shall they send in the mean time ? He answereth from Habac. 2. 4. The just shall live by Faith : That is, The man who will be found righteous, must not look to present sense ; but sustaine his soule with the word of Promise.

Then, 1. In the midst of troubles, and Gods felt absence, Faith will content it selfe with the onely promises of GOD. 2. Looking to Gods word by faith, is able to keep a soule in life and patience.

2. *He breaseth the unbelieving Apostate, that chaseth to draw backe, and not to live by faith. The words of the Prophet are, He whose soule is lifted up in him, is not upright. The Apostle be-
leaveth him to the meaning ; which being compared with the Prophets words, doth teach us,*

1. That he who refuseth to live by faith, is lifted up with the false confidence of some other thing then God : He hath some strong hold

hold within himselfe, wherein he doth trust. 2. He that listeth up himself in his vain confidence, will draw back from believing in Gods word in the time of triall. 3. He that draweth back in the time of triall, bewrayeth the want of this sincerity. 4. A backslider from the profession of the Truth, is loathsome both to God and to his Saints.

Vers. 39. But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soule.

He misgiveth the threatening, lest he should seem to suspect them of inconstancy.

Then, 1. Such Threatnings and Exhortations as have been given here, do not import the uncertainty of their perseverance who are threatened; but standeth with the assurance of the contrary. 2. He who threatneth, should be as wary to weaken his hearers faith, as his own. 3. Hearers must understand, that the right use of threatening, is, to rowle men out of security, and not to discourage them.

2. We are not of them (*saith he*) who draw back unto perdition.

Then, 1. They who draw back from constant avowing of the Faith, draw near unto perdition. He that forsaketh the Cross, runneth himself on the Rock of his own destruction; which is worse. 2. The Elect are not of that kind, or sort of men, who fall into Apostasie, unto perdition. They may fall for a time; but are not of them that draw back, unto perdition.

3. We are of them (*saith he*) who believe to the salvation of the soul.

Then, 1. True Believers are of that kind, of whom all do persevere. 2. Persevering in the Faith, is a going on to Salvation.

The

The Summe of Chap. XI.

NOW, that you may know the better how to live by Faith, consider, that Faith apprehendeth things to come, as present, and subsisting, by holding them, in their originall Fountain; which is the word of Promise, and beholding in the Mirrour of the Word, the clear certainty of things, as yet not seen to sense. *vers. 1.* For, so were the Elect Beholders and Partakers of Christ before he came, and were justified, *vers. 2.* And so have we certainty of the Creation of the World of nothing, *vers. 3.* By it was *Abels* person and sacrifice accepted, and preferred before his elder Brother, *vers. 4.* By it was *Enoch* made ready for Heaven, *vers. 5. 6.* And *Noah*, by it, saved both in body and soul, *vers. 7.* Faith made *Abraham* leave his Country, in hope of Heaven, *vers. 8. 9. 10.* By it, *Sara*, being old, got strength, above the course of nature, to become a fruitfull Mother, *vers. 11. 12.* All these, unto their dying day, were contented with the fore-sight of the performance of Gods Promises, and in hope thereof, renounced the World: therefore God honoureth them as his confederates, *vers. 13. 14. 15. 16.* Faith made *Abraham* to offer his only Son, *vers. 17. 18. 19.* *Isaac*, and *Jacob*, and *Joseph*, by Faith, at their death, comforted themselves, and others also, in hope of the performance of Gods Truth, *vers. 20. 21. 22.* The Parents of *Moses* overcame the fear of man by Faith, *vers. 23.* *Moses*, by Faith, got strength to choose the Cross of Christ, before the riches and honours, and pleasures of *Egypt*, *v. 24. 25. 26.* Faith made him constant in his choise, and patient, *vers. 27.* By Faith he got the people of *Israel* to be saved, when the first-born of *Egypt* were slain, *vers. 28.* By Faith the deep Sea gave open way, *vers. 29.* High walled Towns were thrown down, *vers. 30.* *Kashab* was saved, when others perished, *vers. 31.* By Faith numbers of Gods Children did wonderfull things, and received wonderfull comforts; and overcame all persecutions, *v. 32. 33. 34. 35. 36. 37. 38.* All these died in the Faith of Christ, and were justified, albeit Christ was not yet come, *vers. 39.* God having reserved the accomplishment of the Propheties and Types in the coming of *Iesus Christ*, until our time, that the Fathers might
not

not get Salvation, except by looking to our times, and joyning with us in the Faith of Jesus, in whom they, and we also, are perfected, *vers. 40.*

The Doctrine of Chap. XI.

Vers. 1 Now, Faith is the substance of things hoped for; the Evidence of things not seen.

HE pointeth out the nature of Faith, to help them to live by it. Then, He that would live by Faith, had need skilfully to search out the nature thereof.

2. In describing Faith, he ascribeth unto it the property of the Word which Faith layeth hold upon: For, it is the Word properly, which is the substance of things not seen.

Then, There is such an union betwixt Faith and the Word, that what the Word is in force and effect, that Faith is said to be in force and effect also. As Faith honoureth the Word, so God honoureth Faith, in giving it the like commendation, for force with the Word. What is the originall of the being, and existence of any thing, but this? God willeth it to be, or promiseth it shall come to pass, or commandeth that it may be. Therefore, let Faith get a hold of the Promise, or Word; and it taketh hold of the thing promised by the root thereof. And in the hand of Faith doth Truth bud out, and flourish, unto the ripe fruit of full satisfaction in performance.

3. The word Evidence, in the Originall, is a term of Logic, importing, that it is the nature of Faith, by dispensation, to convince.

Then, It were wisdom, for helping of our weak Faith, to make Syllogismes from the Word, and to reason so convincingly against all opposition of incredulity in us, as there might be a consent, and yielding to the truth, extorted from us.

As for example: When we cannot take to heart the danger we are into, by entertaining any known sin, from *Rom. 8. vers. 13.* we may reason thus; The Scripture saith, *If ye live after the flesh, ye shall die.* But, if I forsake not, and mortifie not
this

this known sin in me, I live after the flesh. Therefore, if I forsake not, and mortifie not this known sin, I shall die. Again, the Scripture saith, *If yee, through the Spirit, doe mortifie the deeds of the body, ye shall live.* Therefore, if I, by the Spirit, mortifie such and such lusts, I have Gods promise, that I shall live. And so in other particulars.

Vers. 2. For, by it the Elders obtained a good report.

He proveth the nature of Faith, to be as he hath said, because the Elders were approved of God, as blessed, in their believing; who could not otherwise be partakers of the promised blessing in the Messiah to come, except Faith had furnished unto them the substance and evidence of that hoped-for blessing.

Then, 1. The Fathers under the Law, were endued with justifying faith, and accepted of God, even as we. 2. Men, how base soever, are brought into credit with God, and into good estimation with his Church, by Faith.

Vers. 3. Through Faith we understand that the Worlds were framed by the Word of God: So that things which are seen, were not made of things which doe appear.

Another prooffe, to shew, that Faith is the Evidence of things not seen; Because we can have no other evidence of the Worlds Creation, but by looking thereupon in the Word, as it were in doing before our eyes.

Then, 1. Faith must not stand whether there be Appearances, or Probabilities, or not, of such things as are promised in the Word: or else it could not believe the Creation, which is the making of all things of nothing. 2. The whole works of Creation, are Pawns and Evidences of the possibility, yea, certainty of every thing promised: For, the works of Creation, stand upon no better ground, than Gods Word. This sentence, *God shall make our vile bodies, like unto the glorious body of Christ Jesus,* is as powerfull to make us so, as this sentence, *Let there*

be Light, was powerfull to create Light, when there was none before.

Vers. 4. By Faith *Abel* offered unto God a more excellent Sacrifice than *Cain*; by which he obtained witnesse, that he was righteous, God testifying of his Gifts: and, by it, he being dead, yet speaketh.

In the Catalogue of Believers, he beginneth at *Abel*, the first persecuted man for Righteousnesse, and that by *Cain*, professing the same worship with him. Wherein we learne,

1. That the wicked may joyn in the outward worship, and pure forms of Religion, with the godly, as *Cain* did with *Abel*. 2. That Faith putteth the difference betwixt their persons and service. 3. That a mans person must first please God, before his actions can please him; For, therefore was *Abels* Sacrifice accepted, because by faith his person was justified. 4. Faith maketh *Abel* still a speaking Doctor to the Church, directing all, who love to have such reward, to cleave unto God, as he did: and, albeit they should die for it, by the hand of their persecuting and bloody Brethren, not to wonder at it.

Vers. 5. By Faith *Enoch* was translated, that he should not see Death, and was not found, because God had translated him. For, before his translation, he had this Testimony, that he pleased God.

Enochs full felicitie, is expressed by Gods translating of him.

Then, If we ask where *Enoch* went to, we must search for him by Scriptures warrant, onely in the company of God, the Translator of him. For before he was translated, he lived a blessed man in fellowship with God: and it is injurious to God and *Enoch* both, to put him out of Gods fellowship, as not blessed, when he is translated.

2. *Enoch*

2. Enochs Translation beareth witnesse, 1. That the blessedness of everlasting Life, with God, after death, was known in the Old Testament. 2. That the Fathers got possession of it. 3. That this Felicity could not be attained unto, but by flitting, and removing out of this life. 4. That the Body is a Partner with the Soul, of Life eternall. 5. That howsoever, it be appointed, for all men, once to die; yet God can make, when He pleaseth, Translation, or a Change, to stand in room of Death.

3. Before Enoch was translated, he had this Testimony, That he pleased God. Then, Whosoever desireth to be blessed with God, after they are removed from this life, must first learn to please God, before they depart hence.

Vers. 6. But, without Faith, it is impossible to please Him. For, he that commeth to God, must believe that He is, and that He is a rewarder of them that diligently seek Him.

He proveth, that Enochs Translation, and pleasing of God, was by Faith; because pleasing of God cannot be without Faith. He nameth no other of Gods Graces in him, but Faith only; because it onely of all other Graces, strippeth a man naked of the worth of any thing in him, and sendeth him to Gods Mercy, in the Mediator.

Then, 1. Whatsoever glorious Vertues be found in Gods Children; yet it is not by any of these that they are justified or acceptable to God, but only by their Faith: For, it is by Faith, that it may be by Grace: And if it be by Grace, it is not by worthiness of works. 2. In the matter of Justification, and acceptation with God, to be justified by Faith, or accepted not without Faith; is all one with to be justified, and accepted, by vertue of nothing in a man beside Faith: Else, the Apostles reasoning were not strong. 3. Except a man have this commended Faith in Gods Mercy, he cannot please God: Let him do else what you can name, without this Faith, it is impossible to please God.

2. He expoundeth, what the Faith is, of which he meaneth: To wit, A coming to God, all-sufficient, and mercifull.

Then, 1. God is Self-sufficient, and All-sufficient. 2. God is so gracious, as none can seek unto Him, by that Way which He hath revealed, but He will give them that which they seek. 3. Ex-

cept

cape a man believe Gods All-sufficiency, and mercifull Bountifullness, he cannot come unto Him, to seek supply of wants, or relief from evil.

3. *From these words also we may observe the nature of Faith.*

1. It maketh a man sensible of his Indigence, and misery: else, it could not send him a begging. 2. It maketh him to acknowledge his naturall alienation, and farness from God: else, it could not set him on work, to seek God, and to come unto him. 3. It emptieth him of the confidence in his own, and all the creatures help: else, it could not send the man away, from all these, to God. 4. It pointeth out God, both able, and willing, to help: else, it could not encourage, to take course, for relief, in him. 5. It setteth a man on work, to use the appointed means, to find God. 6. It certifieth a man, of Gods impartiallity towards every one that seeketh to Him; and maketh him to hold on the way, seeking diligently, and never to give over: And, so, it bringeth a man to deny himself, and to have communion with God.

Vers. 7 By Faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an Ark, to the saving of his House: by the which he condemned the world, and became Heire of the Righteousnesse which is by Faith.

In Noahs example, observe, 1. He believeth the Deluge is coming, and feareth, and prepareth the Ark. Then,

1. Faith apprehendeth Judgements threatned in the Word, as well as Mercies in the Promises. 2. Faith apprehending the Threatning, moveth to fear. 3. That is right Fear, which setteth a man on work, to prevent the Danger.

2. *By his diligence he condemned the world. Then,*

The pains which the Godly take to eschew wrath, condemneth careless beholders of their diligence.

3. *By this he became Heir of the Righteousnesse, which is by Faith; has it, came evidently to be seen to be such. Then,*

1. There is a Righteousness, which is only by Faith. 2. That Righteousness, is Heirship to all true Believers. 3. Some speciall point of Faith, may bring this Heirship unto light, and give evidence of a mans Right thereunto.

Vers. 8.

Vers. 8. By Faith, Abraham, when he was called, to go out, into a place which he should after receive for an Inheritance, obeyed; and he went out, not knowing whicher he went.

Abrahams following of Gods calling, and leaving of his Country, is counted a worke of Faith. From Abrahams Example, then, let us learn, 1. That Faith in God, will cause a man quit his Country and Parents, and every dearest thing, at Gods Calling. 2. Faith counteth Gods Promises better than present Possessions; and is content to quit the one for the other. 3. Yea, it is content with a Promise of better in generally; and for the speciall manner of performance, standeth not to be blind. 4. Faith is willing to obey, as soon as it seeth a Warrant.

Vers. 9. By Faith, he sojourned in the Land of Promise, as in a strange country; dwelling in Tabernacles, with Isaac and Jacob, the Heires with him of the same Promise.

Abrahams sojourning in Canaan, is counted another worke of his Faith. Wherein we learne. 1. That Faith can, for a while suffer to be a Stranger, even from that whereunto it hath best Right. 2. When Faith hath certainty of an heavenly Inheritance, it can be content with a small Portion of things earthly. 3. A man who sojourneth amongst Idolaters, should be sure of a Calling thereunto; and being amongst them, ought to behave himself as a Stranger, and Sojourner. 4. Yea, where he hath best Right on earth, he ought to have a Pilgrims mind.

Vers. 10. For, he looked for a City which hath Foundations; whose builder, and maker, is God.

That which moved Abraham to behave himself as a Sojourner on earth, was the hope of a settled dwelling place with God, in the society of the Saints in Heaven. Then,

1. Heaven

1. Heaven is a settled, commodious, and safe Dwelling Place : All places here, are but moveable Tabernacles. 2. The Fathers under the Law, looked for entry into their eternall rest, in the Kingdom of Heaven, after the ending of their Pilgrimage here. 3. The hope of Heaven, is able to make a man content with Pilgrims Fare, and Lodging, here-away.

Vers. 11. Through Faith, also, Sarah her self received strength, to conceive Seed ; and was delivered of a Child when she was past age ; because she judged Him faithfull, who had promised.

Sarah is reckoned in the Catalogue of Believers : and, her laughing, through unbelieve, is not remembred ; but her victory, over her mis-believe, is commended. Then,

1. Even Women are made Patterns of believing, and wisely walking with God : worthy to be imitated of Men. 2. God marketh not the defects of Faith, but the soundness thereof, how small soever it be ; what good is in His Children, and not what sins they are clogged with.

2. *When she is past age, by Faith she getteth strength to conceive.*

Then, 1. Faith resteth on Gods Promise, albeit carnall reason seem n ot to second it. 2. Faith maketh us capable of benefits which otherwise we could not receive. 3. The more hinderances that Faith hath ; it is the more commendable.

3. *That which uphold her, was the faithfulness of God.* Then,

1. The consideration of the properties of God, who promiseth, is a speciall help, to make us rest on the Promise which He maketh.

2. He that giveth unto God the Glory of Faithfulness, shall receive, for a Reward, the full Performance.

Vers. 12. Therefore sprang there even of one, and him as good as dead, so many as the Stars of the Skie in multitude ; and as the sand which is by the Sea shore. innumerable.

The Promise was, of innumerable Children, as the Stars of Heaven : And so was the Performance. Then,

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Justifying

Justifying Faith not only believeth the Great Promise of Redemption; but also other inferior promises, which depend thereupon: the believing whereof, giveth evidence of believing the Main Promise of Salvation, through the Messiah. And therefore it is, that by the Faith of such Promises, the Faithfull are here declared to be justified.

Question. How can this be, that *Abrahams Seed* should be so many?

Answer. 1. Because the one is as innumerable as the other: For they are compared together, in this respect. 2. Superlative speeches are to be expounded according to the scope, and not captiously to be wrested, beside the purpose of the speaker, and beyond the common acceptance of the hearer. Now, the scope of the speech, is to raise the dullness of the minds, in weighty matters, to the due consideration of a truth, in the due measure: which, otherwise, should have been undervalued. This is the proper intent of the Figure hyperbolick, in the ordinary use of Rhetorick.

Vers. 13. These all died in Faith, not having received the Promises; but having seen them a farre off, and were perswaded of them, and embraced them; and confessed, that they were Strangers, and Pilgrimes, on the earth.

He commendeth the Faith of the Patriarches, and Sarah, that they died in the Faith, not having obtained the Promises. Then,

1. Faith loseth the commendation, except we persevere therein, even untill death. 2. Where we have a word of Promise made to the Church, or to our selves, albeit we see it not performed in our time, we may go to death, in assurance, that it shall be performed. 3. They who would dye in Faith, must live in Faith.

2. Though they received not the Promises, yet they saw them a farre off, and were fully perswaded of them, and embraced them. Then,

Albeit Faith came not unto a Possession, yet it commeth unto a beholding of the Possession comming, unto a Perswasion of the Possession, and a sort of friendly Salutation thereof, as the word importeth; such as Friends give one to another, whilest they are drawing near to embrace one another, after a long time separation.

3. They

3. They confessed in their life time, that they were *Strangers*, and *Pilgrimes*, on the earth. This we read only of Jacob, before Pharaoh: But the mind of one of the Faithfull, in the main matters, maketh evident what is the mind of the rest.

Then, 1. It is the part of true Believers, to profess their Faith before all, even before Idolaters, amongst whom they live.

2. They who know Heaven, to be their own Home, do reckon this World a strange Country.

Vers. 14. For, they that say such things, declare plainly, that they seek a Country.

Vers. 15. And, truly, if they had beene mindfull of that country, from whence they came out, they might have had opportunity to have returned

Vers. 16. But now they desire a better country; that is, an Heavenly. Wherefore, God is not ashamed to be called their God: For, He hath prepared for them a City.

From their Profession, That they were Strangers, be draweth Consequences, thus: That they desired an homely Country: And if a Country, then either their owne earthly Country, or a better. Not their owne earthly Country: for they might have returned, when they pleased, Therefore, they desired a better Country. And if a better Country, then an Heavenly Country: That is, They desired even Heaven it selfe for their Country.

1. This deducing of Consequences, from the Profession of the Patriarches, That they were Strangers. Teacheth us,

1. So to read the Scriptures, as we may mark, not only what is spoken; but, also, what is thereby imported, by consequence. 2. That, what is imported by a speech, is a plain Declaration of the mind of the speaker; and not an obscure Deduction, as Mockers call it. They who say they are Strangers, declare plainly, that they seek a Country, saith the Apostle. 3. Yea, that it is lawfull to proceed, drawing one Consequence after another, till we find

out the full mind; providing the Collection be evident, in the course of sound Reason, as here it is.

2. *The Apostle hath proved here, that the Patriarches sought Heaven for their Countrey, because they sought a better then any on earth.*

Then, 1. The Apostle knew no place for residence of departed soules, better then the earth, except Heaven onely. If there had been any other place, such as is feigned to be, his reasoning had not been solid. 2. The Patriarches, after the ending of their Pilgrimage here on earth, went home to heaven.

3. *Because they counted themselves strangers, till they came home to Heaven, God is not ashamed to be called their God.*

Then, 1. God will honour them that honour him. 2. God will avow himselfe to be their portion, who for his cause doe renounce the world. 3. Yea, that the Lord may honour such as honour him, he will even abase himselfe to exalt them. 4. When the Lord hath so done, he thinketh it no dishonour to Himselfe, to doe any thing that may honour his servants.

4. *God did prepare them a Citty, which the Apostle before hath called Heaven, or the heavenly countrey.*

Then, Heaven was prepared for the Patriarches, and the rest of Gods Saints, before they had ended their pilgrimage on earth. And, to put them into Hell, or any other place, there must be a Doctrine not from heaven.

Verse 17. By Faith Abraham when he was tried, offered up Isaac: And he that had received the promises, offered up his only begotten Son;

Verse 18. Of whom it was said, That in Isaac shall thy Seed be called.

Another commendation of Abrahams Faith from the prooffe given thereof in his triall about Isaac. Whence we learn,

1. That where the Lord giveth faith, there tryall must be expected: And, the greater faith, the greater triall. 2. That faith is most commendable when it standeth strong in tryall.

2. *He is said to have offered up Isaac by faith.*

Then 1. There is nothing so dear, but faith in God will make a man quit it at Gods command. 2. The Lord counteth that to be done

done which a man is about to doe. *Isaac* is counted offered, because so was he in *Abrahams* purpose.

3. His receiving of the Promises is here in another sense, then verse 13. For there to receive the Promises, is to receive the thing promised, or the promises in performance. But here it is to have the Promises first and immediately made unto him.

Then, the meaning of forms of speech in Scripture is to be found by consideration of all circumstances of the place, where they are spoken, and not of some circumstances onely.

4. It serveth to the commendation of his faith, that he obeyed Gods command, when it seemed to make the promise null.

Then, 1. To adhere to the promise, when by appearance of reason it is likely not to be performed, is tryed faith indeed. 2. When Reason fighteth against Faith, it is wisdom to quite that Reason which would make us quite the Promises. 3. When Gods commandements and promises unto us, seem to crosse one another, it is wisdom for us to justify them both. All his words are truth.

Verse 19. Accounting that God was able to raise him up even from the dead : from whence also he received him in a Figure.

Abrahams looking to Gods Fidelity, and Omnipotency, made him victorious over every difficulty, and so to give obedience to this hard commandement.

Then, 1. When we get hard commandements, we must lay our reckoning how we may obey them, & not how we may shift them. 2. Difficulties and impossibilities, as would appeare, must be rolled over upon God. 3. Gods Omnipotencie maketh that his promise cannot misse, but take effect.

2. *Abraham* as he expected, so he found : He expected *Isaacs* resurrection from the dead ; and, in a figure, or similitude, he received *Isaac* back from the dead : that is, from the jaws of death, no lesse unexpectedly, then from the dead.

Then, 1. The Believer shall finde as much as he can expect from Gods word. 2. If the performance be not as he doth forecast, yet it shall be by a way as comfortable and profitable.

Verse 10. By Faith Isaac blessed Jacob and Esau, concerning things to come.

Isaacs blessing of his sonnes, is said to be by Faith.

Then, Patriarchall benedictions, were given by ordinary faith, albeit from the ground of extraordinary revealed truth. For, faith ordinary, believeth Gods truth revealed, howsoever ordinarily or extraordinarily.

2. In that this example is propounded for ordinary imitation, in believing of Gods ordinary revealed word, It teacheth us,

That he who hath the ordinary word of God, hath as sure a ground to rest upon, as if he had a particular and extraordinary revelation.

Verse 11. By faith Jacob when he was a dying, blessed both the sonnes of Joseph, and worshipped, leaning upon the top of his staffe.

Jacob a dying, blesteth his off-spring, and worshippeth God in bodily weaknesse.

Then, 1. Faith can look through the Cloud of Death, and behold both its own and others felicity. 2. In the solid assurance which it hath, it can worship or glorifie God for things to come, as if they were already past.

2. It is not said that he worshipped the top of his Staffe, but upon the top of his Staffe, leaning, for his weaknesse cause, by approaching Death: because he would, for this fore-seen blessing of God upon his posterity, testifie by signes of worship in his weak body, how he esteemed of that favour.

Then, 1. Faith will make the body, albeit it be weak, concur with the Spirit in the Lords worship. 2. When the infirmity of the body maketh it unable to concur with the Spirit, it must be helped with a Stone, as Moses praying against Amalek: or Staffe, as Jacob here; or any thing else, which may enable it to performe the worship the better; being put under Breast, or Arms, or Knees. 3. Jacobs bending of his body, in so great weakness thereof must beare witness against the prophane ease which many men now-a-dayes take unto themselves, both in privat and publick worship.

Verse

Verse 22. By faith Joseph when he died, made mention of the departing of the children of Israel; and gave commandement concerning his bones.

Joseph also testified his Faith in his death, concerning the delivery of Israel out of Egypt, by direction giving for transporting his Bones, in signe of his assurance of their going to Canaan; because God had promised so.

Then the Lords promises are sure comforts in death, whereby Faith both sustaineth it selfe, and is able to encourage and strengthen others: And Faith maketh a man to keep them in memory, and to make use of them in due time.

Verse 23. By Faith, Moses when he was born, was hid three moneths of his parents, because they saw he was a proper childe; and they not afraid of the Kings commandement.

How great weaknesse Moyses parents did bewray, the History maketh evident: yet is their faith commended as victorious over the feare, wherein their weaknesse did most appeare.

Whence we learne, 1. That nothing is commendable, but because done in faith. Their naturall love is not mentioned, but their faith. 2. That God so loveth faith in his children, that he commendeth it in the measure it hath, albeit it go not so farre as it ought, and marketh what faith hath, and not what it wanteth of the perfection.

3. *The Evidence of their Faith he maketh this,* That they were not afraid of the Kings commandement.

Then, 1. GOD alloweth not, that Kings commandements should be regarded when they command impiety, and wickedness; for then should they be honoured above God, if for their commandement we should doe that which he forbiddeth. 2. Nothing but faith in God is able to make a man overcome the feare of that, which Potentates may doe unto him: And, it is a commendable work of Faith to get this victory.

3. *The beauty of the childe stirred up his Parents to this worke of Faith, thinking with themselves, that it behoved to be for some speciall end, that God had so fashioned the child.*

Then, 1. The Lord hath wayes enough to excitate the faith of his own, and bring it forth to act. 2. Where speciall endowments are given, there is good evidence of speciall employment to follow.

Verse 24. By Faith Moses when hee was come to yeares, refused to be called the sonne of Pharaohs daughter.

Moses refusing the honour which he might have had in Pharaohs Court, because it might have hindered him from the honour of one of Gods people, is commended for a worke of Faith.

Then, It is better to be a member of GODS Church, amongst GODS people, then to be a Prince in a great Kingdome without the Church.

2. *Because he would not have chosen to bee the sonne of Pharaohs daughter, therefore he refused to be called so.* Then,

That which a man dare not avow himselfe to be, or may not lawfully chuse to be, he must refuse to be esteemed to be, he must refuse to be called such.

3. *His manner of refusing this unhallowed honour, is expounded to be by joyning himselfe with the people of God, and so forsaking of Pharaohs Court.*

Then, 1. That is the true way of refusing unlawfull honour, to quite the place wherunto the unlawfull honour is annexed, and betake themselves to what they may brook with Gods approbation, how mean soever it seem before the world. 2. When honour and a good conscience cannot be kept together, let the honour be quitted, and the preferment goe.

4. *When he was come to yeares he did this.*

Then, 1. What one hath done in his non-age, or ignorance, is not reckoned, when after riper consideration hee amendeth it.

2. The more ripely and advisedly a good worke be done, it is the more commendable.

Verse

Verse 25. Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.

The reason of his refusal is, the estimation which he had of the estate of Gods people, how afflicted soever, above the pleasures of sin.

Then 1. He who chuseth the priviledges and fellowship of Gods people, must chuse their affliction also. 2. The Riches, Honour, and Pleasure which a man enjoyeth with the disavowing of true Religion, and want of the society of Gods people, which he might have, are but the pleasures of sinne. 3. What pleasure a man can have by sinne, is but for a season. 4. It is better to be afflicted for a season with Gods people, then to live with the wicked with pleasure for a season: and it is greater misery to be in a sinfull state, then in an afflicted state.

Verse 26. Esteeming the reproach of CHRIST greater Riches then the Treasures of Egypt: For he had respect unto the Recompence of Reward.

He commendeth the work of Moses his Faith, by the motives thereunto; whereof the first was, The high estimation of the Reproach of Christ.

Then, 1. *Moses* and GODS people in his time, did know CHRIST, or else they could not have borne his Crosse, and suffered for him. 2. Christianity is as old as true Religion. 3. The Crosse and Reproach hath attended on true Religion in all Ages. 4. What reproach men suffer for true Religion, is reckoned to be Christs reproach, and not theirs. 5. Reproach and Shame is the heaviest part of the Crosse; for, under it is all comprized here.

2. *The next Motive was, His respect unto the Recompence of the Reward, which also made him so esteem the Reproach his Riches.*

Then, 1. There is a reward for such as suffer reproach for Christ. 2. It is lawfull, yea, needfull for men to have respect unto this reward, and to draw encouragement from it, even for their owne
strengthen

strengthening. 3. Though the Crosse seeme terrible, yet Faith can pierce through it, and behold the reward following it. 4. When sufferings for Christ are rightly seen, they are the richest and most glorious passage in all our life.

Vers. 27. By Faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible.

Another work of Faith is, his leading of the people from their dwelling places in Egypt, to the Wildernesse, with the hazard of the wrath of Pharaoh, if he should oversake them.

Then, what ever it seem unto us now, after it is done, it was no small faith at that time, to undertake such a businesse, to turn his back upon a fertile land, and goe with such a company, without provision, to the wildernesse.

2. His faith is commended, for not fearing the wrath of the King. *Exod. 2. 14. Moses feared the wrath of Pharaoh and fled. After this, Exod. 10. 19. He feared not another Pharaoh, as terrible as the former.*

Then, Where naturall courage would succumbe, Faith will sustain; yea, and make a man endure, (as it is spoken in the next words) where naturall courage having led him on a little, would forsake him at length.

3. The encouragement unto this work was, He saw him that is Invisible: That is, he apprehended by faith God more powerfull then Pharaoh, and more terrible.

Then, 1. Faith openeth the eyes, to see God in a spirituall manner, who by sense, or imagination carnall, cannot be conceived. 2. The beholding of the invisible God is able to support a mans courage, against the terror of men, and all things visible: and nothing else can doe it.

Vers. 28. Through Faith he kept the Passcover, and the sprinkling of blood, lest he that destroyed the first born should touch them.

Another work of his faith is, His keeping of the Passcover: That is, the
Sacr-

Sacrament of the Angels passing over, and not destroying the people.

Then, 1. It is usual for Scripture, speaking of Sacraments, to give the name of the thing signified, to the signe, because the signe is the memoriall of the thing signified. Circumcision is called the Covenant, *Gen. 17. 13.* because it is the memoriall thereof. The Paschall Supper for the like cause, is here called the Pass-over, which was the work of the Angel; because it was by appointment the memoriall of it. So the Cup in the Lords Supper is called, *The New Testament in Christs Blood*: and the Bread in the same Supper is called, *The broken Body of Christ*; because it is the memoriall thereof. 2. It is the work of Faith to celebrate a Sacrament rightly. 3. As *Moses* celebrated the Paschever in assurance that the destroying Angel should not touch the people of Israel: So may every believer be certified, by using the Sacrament, that the grace promised and sealed in the Sacrament shall be bestowed.

Verse 29. By Faith they passed thorow the red Sea, as by dry land: which the Egyptians essaying to doe, were drowned.

He joyneth the Faith of the true Israelites with the faith of Moses for whose sakes the rest of the incredulous multitude got the benefit of Delivery also through the red Sea, which was the fruit of the believers Faith. Whence we learn,

1. That faith will finde unexpected deliveries, and out-gates, where it might seem altogether impossible. 2. Yea, means of destruction by faith may be turned into means of preservation.

3. The fruit of Faith is evidenced by the drowning of the Egyptians, essaying themselves to follow that way, which Faith had opened to Israel.

Then, 1. Presumption in unbelievers, will set them on work, to go thorow the same dangers which believers pass thorow, but without all success: For believers shall escape where unbelievers shall drown. 2. The benefit of faith is best seen, when the evill of unbelief is seen.

Nf. 30. By faith the walls of Jericho fell down, after they were compassed about seven days.

He

He ascribeth the down-throwing of the walls of Jericho to Faith, making the believers onely to compass them seven dayes.

Then, 1. What God doth for believers, is reckoned the worke of faith; because faith setteth God on work so to say, and his power employed by faith, worketh the work. 2. Faith will throw down strong Holds, and overcome seeming-impossibilities. 3. Faith must use such means as God appointeth, albeit they seem but weak. 4. It matters not how weak the meanes be, if faith have a promise to prevaile thereby. 5. The means must be constantly used during the time that God appointeth them to be followed.

Verse 31. By Faith the Harlot Rahab perished not with them that believed not, when she had received the Spies with peace.

Rahab the Harlots faith is commended by the fruit of her safety, when misbelievers perished.

Quest. How heard she Gods Word to beget faith? Or how heard they of Jericho Gods Word, that they should be called Unbelievers?

I answer. The common report of God, and his workes, joynd with Gods blessing, was sufficient to beget faith in her: And the same report, albeit carried, as other newes, by common Messengers, being despised, and counted unworthy to be further enquired for, and sought after, was sufficient to make them guilty of misbelieve.

Then, 1. In this example it is evident, that faith is as acceptable in an Heathen, and an Harlot, as in a Professor, and person of better condition. 2. That faith can change an Heathen, or vile person into a Saint. 3. That the faith of Women is to be observed and imitated, even as well as mens faith. 4. That the unworthiness of the party believing, giveth commendation to much the more unto the excellency of faith.

2. No word here of her Lie, in receiving the Spies; but onely of her faith and peaceable behaviour towards them.

Then, 1. Where God seeth Faith, he hideth his eyes, as it were, from any thing that might deface the glory thereof. 2. He gathereth up the smallest good fruits which faith bringeth forth, and maketh not small reckoning thereof, how small soever they be.

Vers. 32. And, what shall I more say? For the time would faile me, to tell of *Gideon*, and of *Barak*, and of *Sampson*, and of *Jephthah*; of *David* also, and *Samuel*, and of the Prophets.

Having reckoned a number, and having more to produce, he stayeth his course, to teach,

1. That Prudency must moderate, and make seasonable use, of the abundance of mans knowledge, and memory. 2. That the Scripture giveth us to make use of the Faith of all that are recorded therein, albeit they be not in this Catalogue.

2. *The diversitie of those that are here recorded, teacheth us,* That albeit there be difference of Believers, some stronger, as *David*; some weaker, as the rest; some base Bastards, as *Jephthah*; some of better sort, some of them notable in holiness, and conversation; some of them tainted with notorious fals in their lives; Yet are they all enrolled by God, in a Catalogue of Honour, amongst his Saints.

Vers. 33. Who, through Faith, subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions.

Vers. 34. Quenched the violence of Fire, escaped the edge of the Sword; out of weakness, were made strong; waxed valiant in Fight, and turned to flight the Armies of the Aliens.

He reckoneth the workes of their Faith, whose names he suppresseth, of whom some subdued Kingdoms, by their Faith, as Joshua, and the Judges: Some wrought Righteousnesse; that is, attained unto a righteous behaviour, in their difficile Employments, as David and Samuel, in Peace and Warre: Some obtained Promises, as Gideon, Barak, &c. Some quenched the violence of Fire, as the three Children: Stopped the mouthes of Lions, as Sampson, Daniel: Escaped the Sword, as David, Elias: Of weakes, were made strong, as Ezekias: Waxed valiant in Fight, as Joshua, Sampson, David,

David: Put to flight the Aliens, as Jonathan, Gideon, Jehoshaphat: Women received their dead alive, as the widow of Sareptha, and the Shunammite, &c.

Whence we learne, 1. That in the old Church, under the Law, when the grounds of believing were not so clear as now they are, excellent things are recorded to be done by Faith, for up-stirring such as are under the light of the Gospel, to make use of Faith. 2. That neither Fire, nor Water, nor Man, nor Beast, is so strong, but Faith may make a weak man victorious over them all. 3. Yea, nothing so terrible, or difficile, but a man, who hath Gods Word to be a ground for his Faith, may adventure upon it, with assurance of prevailing. If he be called, he may encounter with the hardest Party.

Vers. 35. Women received their dead, raised to life againe: and others were tortured, not accepting deliverance, that they might obtaine a better Resurrection.

Vers. 36. And others had tryall of cruell mockings, and scourgings; yea, moreover, of Bonds, and imprisonment.

Vers. 37. They were stoned, they were sawen a-sunder; were tempted, were slaine with the Sword: They wandred about in Sheep Skinnnes, and Goat Skins, being destitute, afflicted, and tormented.

Whether the Apostles haue taken these particulars from the Records extant in the time, from the Bookes of Maccabees, and others, or not, it matters not much, seeing this is certainly sure, that the certainty of the truth thereof, was from diuine Inspiration, the ground of all Scriptures out-giving.

And hence we learne, 1. That as Faith enableth men to do, so also to suffer. 2. That there is no trouble in the flesh, but Gods children may fall therein, no torment so cruell, no terror, nor allurements, but they may be essayed in them by persecutors. 3. That there is no pain, nor grief, nor loss, so great, but

but Faith knows how to make gain of it, and to despise all, in hope of the Reward. 4. That the Old Church believed the Resurrection, and comforted themselves in Martyrdom, by the hope thereof.

Vers. 38. Of whom the World was not worthy. They wandred in Desarts, and in Mountaines, and in Dens, and in Caves of the Earth.

In calling the World unworthy of the company of these Children of God, Learne,

1. That one Believer is more worth in Gods estimation, than all the World beside. 2. None despise Gods Children, but worthless and despicable souls.

2. In that he reckoneth the solitary and Heremiticall life of Gods Children, and their Apparell suitable to their Dwelling, amongst their Troubles, Sufferings, and Persecutions, which they did not choose, but were driven unto, of necessity, by the cruelty of the time. He teacheth us,

1. That the Heremiticall, and solitary life, and separation from amongst the society of men, is only then commendable, when men being driven thereunto, of necessity, do bear it in a Christian manner. Otherwise, to sequestrate our selves from the fellowship of men, to whom we owe the duties of Love, so long as we may do them any good, or so long as they will suffer us to live amongst them, is, in short, to loose from our necks, the Yoak of the second Table, under pretence to keep the first Table the better. 2. The Saints shall find peace amongst the wild beasts, rather than amongst wicked men.

Vers. 39. And these all having obtained a good Report, through Faith, received not the Promise.

By the Promise, is meant the maine and chiefe Promise of Christs Incarnation, wherein they were inferiour unto us; and yet both were contented,

continued, to rest by Faith, upon the Promise, with the light which they had; and obtained a good Report thereby: That is, were approved, and justified of God.

Then, The Faith of those who lived before Christ, having less clearness of the ground, than we; and yet sufficient to support them in all troubles, and to obtain justification before God, is a great Encouragement unto us, under the Gospel, to believe; and a great conviction, if we believe not.

Vers. 40. God having provided some better thing for us; that they without us, should not be made perfect.

He giveth a reason thereof; Because God had appointed the accomplishment of the Promise, of sending the Messiah to be in the last times, that they should not be perfected, that is, justified, and saved, by any thing done in their time; but by looking to our time, and Christs satisfaction made therein: whereby they and we are perfected together.

Then, 1. Christs coming in these last times, is a better thing than all the Glory of the Old Church, and Service, and Privileges thereof. 2. All the Shadows in their time, without Christ, who is the Substance of them all, in our time, exhibited, was unable to perfect the Fathers; that is, to justify, and save them. 3. The perfecting of the Fathers, in the Old Testament; and the perfecting of us, in the New Testament, doe meet together, in that one better thing, Christ Jesus, by whom, they and we both, are saved: And so, they are not perfected without us.

2. In that he leadeth us unto God fore-seeing, and fore-providing of this, he looseth all curious questions, about this Course which God hath taken, to make the case of his Church better now, than of old.

Then, That God hath thought good so to do, is sufficient, for stopping our minds from all curious enquiring of the Lords Dispensation.

The

The summe of Chap. XII.

THE use of all these Examples, is, That we hold on in the course of Christianity, whatsoever trouble may meet us in the way, *Vers. 1.* Looking on Christ, for your Pattern, *Vers. 2.* And for your Encouragement also, lest you faint, *Vers. 3.* For you have not suffered so much, as you must be ready to suffer, *Vers. 4.* And you have forgotten, that Chastisements are Tokens of Gods Favour, *Vers. 5.* For He loveth, whom he chasteneth, *Vers. 6.* And your enduring thereof, shall prove you Sons, *Vers. 7.* But immunity should prove you Bastards, *Vers. 8.* We have born our Parents Correction, and why should we not now bear Gods, *Vers. 9.* For, they chastened us to satisfy their own passions; but God, for our profit, *Vers. 10.* And, albeit Affliction be grievous now; yet the fruits shall be sweet afterwards, *Vers. 11.* Wherefore, take your Comfort, *Vers. 12.* And Courage, to go stoutly on: lest by discouragement, you fall into Apostasie: But rather seek to recover the Courage which you have lost, *Vers. 13.* Follow Peace with all men: But Holiness also, as you would be saved, *Vers. 14.* Beware of the unmortified Roots of Sin; lest they break out in Scandals, *Vers. 15.* Beware lest there be any filthy or prophane body suffered among you, as Esau was, *Vers. 16.* Who sold the Blessing, for a short Pleasure, and could never recover it again, *Vers. 17.* And to this are you obliged, because the Old Church was not so privileged as you are; but, for their externall estate, and manner of Religion, in a great deale of more bondage, *Vers. 18, 19, 20, 21.* But you, by the light of the Gospel, are brought into the high Way, to have society with Heaven, and Angels, and the Catholick Church of elect Souls, and God, the Judge; and Christ, the Mediatour, and His Benefits. So clear now is the Doctrine, *Vers. 22, 23, 24.* Therefore beware, lest by your Apostasie, you reject Christs offer, and be destroyed more fearfully than the despisers of the Law, *Vers. 25.* For, Christ is a terrible Lord to his Foes; His Voyce shook the Earth, in giving of the Law: But He hath promised to shake Heaven and Earth once more, *Vers. 26.* And once more importeth the removing of these, and making of a new Heaven, and a new Earth, wherein dwelleth Righteousness, for the sealed and perpetuall remaining of his King-

Kingdom, *Vers.* 27. Therefore, let us keep a fast hold of his Grace, that we worship Him with fear, *Vers.* 28. For if we do not so, even our God is a consuming Fire, *Vers.* 29.

The Doctrine of Chap. XII.

Vers. 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sinne which doth so easily beset us; and let us run with patience the Race which is set before us.

Thus right use may be made of all the former Examples, be exhorted to a constant and patient persevering in the Course of Christianity.

1. *The Similitude is borrowed from a Race:* To teach us, To endeavour for overtaking all the Duties of the Christian Man, with all the skill, and strength, and speed we can.

2. *The Originall importeth a Strife, or Race:* To advertise us, Both of our Spirituall Adversaries, against whom we must fight still as we go on, and of our Compartiners, who run in the Race with us: with whom we may strive in an holy emulation, who shall go formost in the course of pleasing God.

3. *It is a Race limited; the Race set before us:* To teach us, What way we should hold on our Course, not doing that which pleaseth us, every man running his own way of Religion: but all running the Beaten Way, the Royall Way of Gods commandements.

4. *For the Motives unto this Race, he useth the Examples rehearsed in the former Chapter, Who compass us about as a Cloud of witnesses.* To teach us,

1. To hearken to the deposition of these worthy Witnesses, who are recorded in Scripture, who can best shew what is the best Christian Way, which we must hold in our Course towards Happiness. 2. That all our behaviour is marked by Spectatours, God, Angels, and Men, 3. That albeit there were none to see us, except our Conscience, the Examples of GODS Saints in

Scrip-

Scripture, should stand as Witnesses against us, if we run not as becomingly.

For direction how to run, He teacheth, 1. To lay aside all weights, which do press our minds downwards, such as is the setting of our affection upon things which are on earth, either wittingly, upon unlawfull objects, or inconsiderately, exceeding the bounds of Christian Moderation, upon things lawfull. 2. To lay aside the sin which so easily doth beset us; that is, by studying to mortifie the body of our corrupt inclination, to cut off the wood-bind growth of violent predominant and wily sins, which most frequently get advantage of us. 3. Because we cannot end our Race, but after some progress of time, and must meet with many impediments in the way, and troubles, and temptations, to arm our selves with Patience;

Vers. 1. Looking unto Jesus, the Author and finisher of our Faith; who, for the joy that was set before Him, endured the Crosse; despising the shame; and is set down at the right Hand of the Throne of God.

With Direction, bejoyne Encouragement, by setting our Eye on Jesus, who shall both guide us in the way, and carry us on, when our strength faileth. Then, 1.

The Christian Race-runner hath Jesus before him, in the way to help him in every thing that may befall him in his course. 2. Christ, must be looked upon, by him who would be helped in his Race: the Eye of the Soul being drawn off of every thing which might divert the Man, or discourage him, (such as are the multitude of Back-siders, the multitude of Mockers, the multitude of by-ways, and runners therein, the multitude of fears, from our own unworthyness, and sinfulness, and temptations on all sides) and our Minds fixed on Christ, with loving and longing Looks, which may draw Life and Strength from Him. 3. We must look on Him, as JESUS, the Deliverer from Sins; and Giver of Salvation, even Him who saveth His People from their Sins. 4. We must look upon Him, as the Author and finisher of our faith; that is, as our God, who hath begun His Good Work in us, and will also perfect it; Who hath given us grace to believe, and

will surely continue this Grace with us, even to the end : lest the fears of our Faith failing, make us to faint. 5. We must look upon him, as our Pattern, and Example, who having run the Race before us, hath set forth Himself for our imitation : that in Him we might find all whereof we stand in need.

2. *How Jesus ran this Race, he sheweth, for our Example.* 1. He had Joy set before him ; which He was to receive by our Salvation wrought. So have we joy set before us also. 2. For the hope of that joy, He ran with courage : So must we. 3. He ran with the Cross upon his back all the way, being a Man acquainted with sorrows : So must we resolve also. 4. In his Griets and Sorrows, Shame set upon him from the World, and powred out Contempt upon him : So must we resolve to find it. 5. For the hope of the joy, he endured patiently, and went on, under the Cross, and wearied not : So must we. 6. Albeit shame was the sharpest of his Griets from the World, yet He regarded it not, but despised all despising, and shamed shame, as unworthy to be taken notice of, in comparison of his Designe : So must we. 7. He overcame all at length : So shall we through him also. 8. He hath gotten the Joy, and the Glory, for which he ran : So shall we with him. If we suffer with him, we shall also Reign with him. 9. He is set down on the Right Hand of the Throne of God, that is, is joyned with the Father, in the Glorious Government of Heaven and Earth, and all things therein, for the good of all his followers : So that we need to fear nothing in our way, seeing He hath the Government of all.

Vers. 3. For, consider him that endured such contradiction of sinners against Himselfe ; lest you bee wearied, and faint in your minds.

He pointeth forth a speciall part of his Suffering ; namely, The contradiction of sinners : willing them so ponder this well, for their upbold.

Then, 1. Nothing more forcible to discourage a persecuted

ted Christian, than Contradiction. A man will suffer much, if he know it be for truth: but if the truth for which he suffereth, be called in question, and Scribes, and Pharisees, and chief Church-men, shall contradict him, and brangle his Faith, in the Truth, it is more painfull than a Rack-stock unto him. 2. The consideration of our Lord Jesus, His being exercised this way, is a speciall Mean to guard us in such a Temptation. 3. If we be not armed against Contradiction, by certain knowledge of the Truth, and Faith in Jesus, we cannot hold out; but upon force, weary under the Crosse; and be lost, or dissolved, like water, and fall by, as the word importeth.

Vers. 4. Ye have not yet resisted unto blood, striving against Sin

These Hebrewes were somewhat daunted, and discouraged, by the persecution which they had already borne, and were like to faint. Therefore, he setteth them on, to prepare for suffering to the blood, that every suffering lesse nor that, might be the more tolerable in their eyes.

1. He maketh their Partie, Sin. Then, 1. Christians must remember in their Troubles, that they are tried, whether they will choose to sin, or to suffer. 2. When they disobey their persecutors, they must not be interpreted, to be strivers against them, so much as against sin. 3. With what colour, or pretence soever, sin be urged upon Christians, they must not yield; but resist, in a Christian manner, and fight Christianly, against that sin whereunto they are tempted. The more stedfastly they resist, they must prepare themselves for the more suffering, and resolve, at length, to lay down their blood in suffering. No yielding to sin must be, while life is in us.

2. He maketh the greater Sufferings which remain, a Reason, to make them beare the present the better.

Then, 1. Suffering in a mans person, is the highest degree of suffering. 2. Resolution for the worst that can come, maketh lesser troubles more comfortable. 3. Except a man prepare himself for the worst that can be done unto him by man, for the Truth he will faint in lesser sufferings.

Vers. 5. And yet have forgotten the Exhortation, which speaketh unto you, as unto children; My Sonne, despise not thou the chastening of the Lord; nor faint, when thou art rebuked of him.

From the General Doctrine, of bearing Afflictions, Prov. 3. 11, 12. He stirreth them up to Christian patience, in Persecution, and every other Trouble.

Then, Persecution for Righteousness, commeth in the Account of Chastisement; and is appointed, amongst other ends, to amend our faults.

1. *He maketh these Hebrews the Partie to whom the Proverbs were directed, and God the speaker thereof.*

Then, 1. Whosoever be the Pen-men of the Scripture, it is God who speaketh in it. 2. The Scriptures do direct their speech to every Age, and Church, and Person, no less than to those who lived in the Church of old, when it was first written.

3. *Hee chargeth them, for their forgetting of such a kindly speech; as is the styling of the Afflicted, by the names of Sons.*

Then, 1. The speciall point of Faith, which the Lord will have fostered under the Cross, is the Faith of our Adoption; That we never mistake our Fathers Affection, nor our gracious estate by Calling, for any hard dealing wherewith possibly we may be exercised. 2. He will have us assured of our Adoption, by Gods manner of speaking unto us, as a Father to his Children. 3. He sheweth us, that the not-remembering of the Word of God speaking unto us, according to our estate, is the cause of fainting, and of mistaking.

3. *The Exhortation dischargeth despising of the Rod, and fainting under the Rod.*

Then, 1. There are the two evils which we are inclined unto; Either to harden our selves against Corrections, and count them of no worth, or else, to be discouraged, and cast down by them. Both of which we must eschew. 2. Though the Lord both
strike

Strike and rebuke for sin, yet esteemeth he us to be Sons not the less.

Vers. 6. For, whom the Lord loveth, He chasteneth; and scourgeth every Sonne whom he receiveth.

He giveth a reason, to confirm the afflicted, in the certainty of their Sonship: Teaching us,

1. That neither Chastisement, yea, nor Scourging, which is the sharpest measure of Correction, is a signe of Gods hatred, but of his love rather. 2. That Gods dealing with all his Children in Generall, being considered, may mitigate the case of any of them in particular.

Vers. 7. If ye endure chastening, God dealeth with you, as with sons: for, what son is he, whom the father chasteneth not.

From this he argueth the patient bearing of Gods chastisements, that they may know Adoption the better.

Then, Though God be the afflicted persons Father, yet is he not perceived to deal as a father, but when the affliction is patiently born, and endured.

Vers. 8. But, if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Albeit men desire, naturally, to goe free from trouble, yet he sheweth, that this is not to be chosen: And to this end, teacheth,

1. That it is the common Lot of all Gods Children, without exceptio, to be acquainted with some crosse, & exercised with some correction, of one kind or other. 2. That to be exempted from the Crosse, and common handling of Gods Children, is to be put out of the Roll of Children. 3. That in the visible Church,

all are not free born Children; but some are Bastards : which the Church holdeth possibly for Children, but God reckoneth to be none. 4. That among other marks, this is one of a Bastard ; If God let him alone, and suffer him, without discipline, to follow his own wayes.

Verf. 9. Furthermore , we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not, much rather, be in subjection unto the Father of spirits, and live ?

From submitting to our Parents correction, he urgeth to hear the Lords correction. Whence we learn,

1. That as it is a part of the Parents duty, to correct their Children, so it is a part of that reverence due to Parents, that Children receive their correction without change of affection towards their Parents. 2. That God is the Father of Spirits, in a speciall manner; because they are immediately created by him, and do not run in the materiall channell of fleshly descent; and, because they have a more near resemblance unto his Divine nature. 3. That receiving correction , is counted subjection to God; and, refusing correction , is refusing of subjection. 4. That submission to chastisement, is the way to Life.

Verf. 10. For they, verily, for a few dayes, chastened us after their owne pleasure ; but Hee , for our profit; that we might be partakers of his Holinesse.

He comparcth the chastisement of our earthly Parents, with Gods chastisement. Whence we learn,

1. That Parents , sometimes, chastise their children out of meer passion ; and, at the best , have some mixture of their own humours in chastising : but God never mixeth passion with his Rod; but intendeth our profit therein only. 2. The speciall profit intended by God in our correction, is the making of us partakers of his holiness ; partly, while he driveth us there-

by

by to seek our Righteousness in Himself, and partly, while He mortifieth our nature, and reneweth our affections, and sanctifieth us for Himself.

Vers. 11. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yeeldeth the peaceable fruit of Righteousnesse, unto them which are exercised thereby.

He meeteth the doubt of the felt griefe of present affliction, by shewing the fruit which followeth thereupon as after: and teacheth us,

1. That it is the pain of present affliction, which maketh us unwilling to endure. 2. That we must not like Children, judge of affliction by our present sense, but by looking to the fruit which doth follow, must season to our selves the felt bitterness. 3. That the fruit of affliction, is Righteousnesse, or Sanctification, which bringeth peace with it. 4. That this fruit possibly will not be found incontinent after one affliction, or two; but after we be exercised, acquainted, and made patient in bearing the yoke.

Vers. 12. Wherefore, lift up the hands which hang down, and the feeble knees.

From these considerations, he will have them to draw comfort, and courage; and to recover themselves from their dejection of minde.

Teaching us,

1. That afflictions bring discouragements with them, whereby hand and heart fail in Gods service. 2. That discouragement must be resisted, by consideration of God the Author, and his wise ends of afflicting of us.

Vers. 13. And make straight paths for your feet; lest that which is lame, be turned out of the way: but let it rather be healed,

End

Under a similitude borrowed from walking in a narrow and dangerous path, he exhorteth them, boldly to avow the Truth; lest their fearfulness, and apparent doubtfulnesse, should tend, at length, to defection.

Then,

1. No trouble must so dath us, as to make us seek by-paths, for eschewing thereof. 2. In a good course, we must not hault, nor walk feebly, nor fearfully, but stoutly, and straight up; avowing what is right. 3. As a man in a dangerous path, by haulting, may be swayed to the one side, and thrown over the Bray: So a man that faintly maintaineth a good cause, may be overcome, at length, and driven from it.

The Apostles diligence and prudence, to recover these fainting Hebrews. Teachers,

1. That we must not cast down our countenance on weak Brethren, who do not so boldly avow the Truth, as they should do: But rather ought to strengthen and heal them, and hold their staggering faith on foot. 2. That such feeble souls must be timely dealt with, that they may be healed, as long as they are yet in the way, and have not shaken hands with an evill course.

Verf. 14. Fellow Peace with all men, and Holiness, without the which, no man shall see the Lord.

Having thus dealt with them, for strengthening them in the Faith, and bold profession thereof, he giveth them a monition of wholesome Precepts, for ordering of their life, and conversation.

From the Precepts, for following of Peace and Holinesse, Learn,

1. That we must beware of all provocation of any amongst whom we live: For we have troubles enough, albeit we make none to our selves. 2. That how wicked soever the world be, we may follow a course of living in peace with them: and if Peace flee from us, we may, and should, pursue after it, as far as is lawfull. 3. The farthest we may follow Peace with men, is, as it may stand with Holiness and Duty towards God. 4. It is more dangerous to quit Holiness, than to quit Peace: for, he that followeth Holiness, shall see GOD, albeit he find not peace amongst men. But, if any man prefer mens peace before Holiness;

liness; while he gaineth Men, he loseth GOD. 5. To see GOD; that is, to enjoy GODS Fellowship, is the Sum of our Blessedness.

Vers. 15 Looking diligently, least any man faile of the grace of God; least any root of bitter-nesse springing up, trouble you, and thereby many be defiled.

He giveth direction here, for eschewing a fall from Grace, that is, from the Doctrine of Grace in begin Knowledge, Faith, Love, Renovation, or any measure thereof. Then,

1. Albeit the Elect cannot fall away fully, and finally, yet some Professours in the visible Church, may fall away from their Profession, and what degrees of Grace they had attained unto: for whose cause, warning must be given to all, as a mean to keep the Elect from a fall. 2. Albeit the Elect cannot fall away finally from Grace; yet may they fall, for a time, from the purity of the Doctrine of Grace, and from some degrees of the work of Grace; from the measure of their first love, and zeal; and, at length, fall into scandalous Sin.

He joyneth another point of advertisement with the former, That they beware, least any bitter root break forth, whereby many be defiled: that is, least any scandalous sinne breake forth amongst them. Then,

1. As men do fall from any measure of the work of Grace, so doth the bitter root of unmortified sin, spring out, and grow. The ones decreasing, is the others increasing. 2. When any Scandale breaketh forth in the Church, it troubleth the whole Body, and pollureth them, by the contagion thereof, till it be removed. 3. Watch must be kept diligently, by every man, to curb this bitter root, preventing the out-shooting thereof.

Vers. 16. Least there be any fornicator, or prophane person, as Elau, who for one morrell of meate, sold his birth-right.

He

He exempleth this bitter root, in the example of fornication, and prophanity, like Esau. Then,

1. Fornication and prophanity, are the bitter roots of other evils, and able to defile a Congregation. 2. Such as count more of the satisfaction of their sensuall lusts, than of their Spirituall Prerogatives, do prove themselves prophane persons, and are justly ranked in with Esau.

Vers. 17. For, yee know, how that afterwards when he would have inherited the Blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

He sheweth Gods judgement on Esau, to terrifie all men, to hazard upon the sinfull satisfaction of their own lusts, at any time. Then,

1. Esau judgement should be a terrour to all men, to keep them from presuming deliberately to commit that sin, which they know may cut them off from the Blessing: because sundry times (albeit not alwayes) God doth punish presumptuous sinners, with giving over the man to his own wayes, and finall impenitency. 2. Esau example sheweth, how justly they may be deprived of the Blessing, annexed to any Sacred Symbole, or gracious Mean, who do despise the mean whereby the Blessing is conveyed. For, the Birth-right amongst the Patriarches, was a Pawn of the Blessing of being an Heir of Promise: and therefore was Esau counted to reject the Blessing, when he counted light of the Birth-right. 3. His Example sheweth, how little sinners consider for the present, what Merchandize they are making with Satan, when they meddle with known sins; and how they will be made to know it afterwards.

2. He saith, that afterwards he would have inherited the Blessing; but was rejected. Then,

It agreeth with the prophane mans disposition, to desire the Blessing, and yet despise the Means whereby the Blessing is gotten: to satisfie his fleshly lusts for the present, and to desire the Blessing withall afterwards. But God will neither sever the Means from the Blessing, nor joyn the Blessing with the satisfaction of mens lusts. Therefore, he who will have the Blessing,

must

must use the Means to obtain the same, and renounce the satisfaction of his sinfull lusts, or else, be rejected, when he thinketh to get the Blessing.

3. He *sath*, He found no place of repentance, albeit he sought the blessing with teares: That is, he could not obtain, that his Father should repent the bestowing of the blessing, beside him; nor, that God should repent his righteous judgements on him. For, repentance here, is, recalling the sentence given out. And why? Because he, for all his teares, and unanimous seeking of his sold blessing, repented not himselfe of his sinne; for he continued as prophane as before, and resolved to murder his brother, as soon as he found opportunity.

Then, 1. Esau did rue his deed, but repented not his sinne. It is one thing to rue a deed done, and another thing to repent the sin in doing of the deed, and every known sinne for that sinnes cause. 2. Teares may follow upon ruing, as well as on repenting; and, it is possible, that the losse, or harm procured by sinne, may draw forth the Teare, and not the Sorrow for the offending of GOD by the sinne. 3. Esau here is not brought in dealing with God for pardon of sinne, and the heavenly inheritance; but with the man who had the ministry of dispensing the earthly blessing onely.

We read then that a blessing was sought carefully from a man, with teares, and not obtained: but we read not, that Gods Mercy and Blessing, was ever sought from himself, carefully, and not obtained.

Vers. 18. For ye are not come unto the Mount that might be touched, and that burned with fire; nor unto blacknesse, and darkness, and tempest.

¶ Beside the example of Esau's judgement, here is another Reason to move us, who are under the Gospel, to beware of licentiousnesse and prophanity; because we are delivered from the terror of the Law, *verse 18, 19, 20, 21.* and brought by the Gospel, to the society of so holy a company, as becometh no prophane man to enjoy, *verse 22, 23, 24.* The summe sendeth unto this, You are not under the Law, but under Grace. In stead of saying whereof, he *sath*, You are not come unto Mount Sinai, but unto Mount Zion. For the LORDS

MANNET

manner of dealing with the people at Mount Sinai, represented the state of men in nature, under the Law, liable to the Curse: His manner of dealing with them at Mount Zion, represented the state of men reconciled through Christ, and under Grace. Let us take a view of both, as the Apostle sets them before our eyes: And first, how the state of men unreconciled, in Nature, and under the Law, and Curse thereof, was represented.

1. Before we come to Christ, we have to doe with God, as a terrible Judge, sitting on the Throne of his Justice, shadowed forth by Mount Sinai. 2. Our Judge is offended with us, his wrath is kindled, ready to consume us, as his adversaries, in our transgressions, represented by the burning of the Mount. 3. When God becometh so fierce himselfe as our Judge, offended with us, we are filled with confusion, and perplexity, and fear: represented by Blackness, and Darkness, and Tempest.

Vers 19. And the sound of a Trumpet, and the voyce of Words: Which Voyce they that heard, entreated that the Word should not be spoken to them any more.

Vers 20. For, they could not endure that which was commanded. And if so much as a Beast touch the Mountain, it shall be stoned, or thrust thorow with a Dart.

What further? 4. There is no flying from appearance before our Judge; Summons and Citations goe forth from him, and powerfully seize upon the Conscience, to cause it acknowledge the Judge; represented by the sound of the Trumpet. 5. The killing Letter of the Law read out unto us, shewing us our Dittie, what we should have done, and have omitted; and, what we should not have done, and have committed; without giving any strength to obey for time to come, represented by the sound of Words. 6. By this Charge, and new exaction of the Law, an unsupportable weight lyeth upon the Conscience, pressing it down to Desperation and Death; that we would give all the world, if we had it, to be free of the terror of the Lord, and challenge of the

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Conscience, upon so fearfull a dirtie; represented by the peoples intreating, *That the word should not be spoken to them any more.* 7. There is an impossibility to help our selves by any thing we can do, or to do any thing better then we have done: and the seen impotency of our cursed Nature, maketh the commandment for time to come, a matter of desperation, as well as the challenge for breaking the Law in time by-gone; represented by their inability to endure the thing which was commanded. 8. No drawing neare to God here, such terror in his Majesty; justice being onely seen, and no mercy; represented by their debarring from touching of the Mountain. 9. Such uncleanness, and vileness, as not onely our selves, but our Beasts and Carrell, and all that we have, is counted unclean for our cause, and liable to the curse with us, represented by the debarring of the Beasts from the Mount. 10. Such a loathsome abomination in the guilty, as the Judge will not put hand in the Malefactor himselfe, nor employ any of his clean Angels; but give them over to death, if they remaine in that estate, to be destroyed ignominiously; represented by stoning, or darting; where the stone, or dart, lighteth upon the Malefactor, but not the hand which threw it.

Verse 21. And so terrible was the sight, that Moses said, I exceedingly feare and quake.

Tet further. 11. If God deal with us as Judge, and by the Rule of the Law examine our workes, were we, like Moses, *The meekest men under Heaven*, the least harmfull, and innocent in the world, richest in good workes, for service done to G O D, and to his Church; yet could we not stand before this Tribunall: all that ever we had done, all our workes were not able to free us from the curse of the Law, and Gods fearfull wrath, for our sinfulness mixed amongst our workes; represented by Moses his confessed *fear and quaking*. 12. And, with all this, no place to flee unto, no place to remain in; no company, but an evill conscience within, and master of terror without; represented by the Wilderness, wherein this Throne of Justice was set up. And this is the estate wherein we are by Nature, according to the Law; from which we are delivered by Christ, according to the Gospel, as followeth.

Verse

Verse 22. But yee are come unto Mount Sion, and unto the Citie of the living GOD, the Heavenly Jerusalem, and to an innumerable company of Angels.

This is the estate wherunto we are advanced under the Gospel, by CHRIST, which by comparison with the former, shall be more clear, thus :

1. Before we come to CHRIST, we have to do with God, as Judge, sitting upon his Throne, terrible. After, we come to Christ, we finde God upon a Throne of *Grace*, reconciled unto us; resembled by Mount *Sion*. 2. Without Christ, we are kept under, upon the earth, depressed in the valley, and may not touch the Mount, to ascend: But through Christ we get access to climb up towards God, and to advance, piece and piece, above the world, and sinne, and misery, towards Heaven; resembled by going up Mount *Sion*. 3. Without Christ, Vagabonds, wandering abroad in a waste Wilderness: but through Christ collected together under a head, and brought to a place of Refuge and Rest, and commodious dwelling, to the Kingdome of Heaven; resembled by the Citie where mount *Sion* stood. 4. Without Christ, exposed to the wrath of the living God: Through Christ, admitted to remain, as reconciled, in the Citie of the living GOD. 5. Without Christ, afraid, by the terrible sight of Wrath and Judgement: Through Christ, brought into Jerusalem, the Vision of peace, not only in this world by faith, but in Heaven, by fruition; resembled by Jerusalem. 6. Without Christ, heires of Hell: through Christ, Citizens of Heaven. 7. Without Christ exposed to the fellowship of Devils, in sinne and torments: through Christ, admitted to the society of innumerable Angels; resembled by the inhabitants of Jerusalem on earth. 8. Without Christ, Angels our foes: through Christ, our fellow-Citizens.

Verse 23. To the generall Assembly, and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect.

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8. Without Christ, we are as scattered Sheep in the Wilderness, a prey to all the ravenous Beasts: But through Christ gathered together in one, to the Society of the true Catholick Church of the Elect, under the government of one Head, even CHRIST. 9. Without Christ, living with the World, in the Suburbs of Hell: Through Christ, made Members of the true Church, and Company, which is called out of the World, by the effectuall calling of his Word and Spirit. 10. Without Christ, forlorn children, who have deprived our selves of our Inheritance, and wasted all our Fathers benefites on vanities: Through Christ our fore-faulting is reduced, our inheritance redeemed, we brought back to the Family, restored to the Inheritance, dignified with the first born, and made Priests to our God, as his portion from amongst men. 11. Without Christ, living amongst them whose names are written in the earth, and whose portion is beneath: Through Christ, our Names are enrolled in Heaven, amongst those who are written in the book of Life, elected and predestinated unto grace and glory. 12. Without Christ, without God in the world, having God our Judge against us: Through Christ, we are reconciled to God, get access unto him, and have our God, Judge of all, upon our side, to absolve us, and to plead for us against all our foes. 13. Without Christ, we are for guiltiness, in the rank of those who are already damned, and brethren to those whose Spirits are in prison: But through Christ, we are brethren to those who are already saved; whose Soules and Spirits are freed from sinne and misery, and made perfect in holiness and glory: having the same grounds of Right to Heaven, through CHRIST, which they have who are entered already into possession.

Verse 24. And to JESUS, the Mediator of the NEW COVENANT, and to the Blood of Sprinkling, which speaketh better things then that of Abel.

He goeth on. 14. In our Naturall estate we are under the Law, and the Covenant of Workes; which bindeth us to perfect Obedience, or to the Curse. When we come to Christ, we

are under the covenant of grace, which proclaimeth remission of finnes unto all who are in him. 15. Yea, now under the Gospel, comming unto Christ, we are in better case then they who lived before Christ; because they were bound to all the Ceremoniall and Typicall Ordinances of the Law under the Old covenant: but we are exempted from that Old covenant, and are entered into the New; which freeth us from that yoke which the *Israelites* could never beare. 16. Without Christ, we stand alone, and none to plead for us before our Judge: But when we come to Christ, we find him a Mediator both to deliver us from the Old covenant, and to take Burthen for us for keeping of the New covenant. 17. Without Christ, unrighteous and unholy: when we come to Christ, we come to be sprinkled with his Blood, for Justification, and Sanctification also, and for receiving of all other benefites, bought by that blood.

He compareth this blood with Abels, as speaking better things. For albeit we, by our finnes, have made our LORD to serve, yea, and to die also, yet doth his blood not speak against us, as Abels did speak against Kain, and the Earth, for drawing down of a curse on both: but speaketh to GOD still, to pacifie his wrath, and to pardon us; and to our conscience to cleanse it, and make it quiet within us.

From this comparison of Men under the Law, and under Grace, we learn,

1. That the impenitent, and unrenewed man, how secure soever he sit, yet he is in a fearfull estate, the wrath of the Judge, from his Justice Seat, being ready to break out upon him. 2. That the wakened conscience, lying in the sense of its own finnes, and fear of the offended Judge, is much to be pitied. 3. That the holiest man on earth, if GOD reveale unto him the terror of his Justice, he will be shaken with fear. 4. That the onely remedy against the challenge of the Conscience, and feare of the Law and Wrath, is, to have recourse to JESUS CHRIST. 5. That he who is fled, as a true penitent, to JESUS CHRIST, for refuge, to be saved, and directed and ruled by him, is a true Member of the true Catholick Church of the Elect, whatsoever be mens estimation of him. 6. That the more graciously we be dealt with under the Gospel, the more must we beware of Fleshlincks and Prophānity. For to this end all his speech doth tend.

Verse

Verse 25. See that yee refuse not him that speaketh : for, if they escaped not, who refused him that spake on earth ; much more shall not we escape, if we turn away from him that speaketh from Heaven.

From these considerations, he chargeth them, to beware, lest they make light account of Christs Doctrine. The word importeth a shifting of Christ, speaking, by some excuse, or pretence.

Then, 1. The way to eschew Prophanes, and Apostasie, is to embrace, and make much, of Christs speaking unto us in his Word. 2. Whatsoever pretences, and excuses, a man use, to cloak his not-giving hearty obedience to the Doctrine of Christ, it is but a refusing of him, and a turning away from him, make of it what he will.

2. He urgeth this, by threatening more certaine and heavy judgements, than upon the despisers of Moses, who is said to speake on Earth, because he was but the earthen vessel which carried Gods will to his people ; and, by earthly Types, and Figures, made offer of Grace unto them. But Christ, as God, by his own Authoritie, casting Heaven open, in the plainnesse, and spiritualty of the Doctrine, is said to speak from Heaven.

Then, As much as Christs person is more excellent than Moses, and His Authority above his ; and the Heavenly clearness of Christs gracious Offer, above his dark Types : As much more heavy and certain Wrath shall overtake the despisers of his Doctrine, then the despisers of Moses Law.

3. He joyneth himself in the same danger with the people, if He should turn away, or refuse.

Then, Preachers shall do well, to lay the edge of their threatenings to their own hearts, and to enroll themselvs amongst the threatened ; That bitterness towards the people may be seen to be removed, and their own sluggishness may be roused up ; seeing they have none to preach unto them, but themselves.

Vers. 26. Whose voyce then shooke the Earth :

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But now He hath promised, saying, Yet once more I shake not the Earth onely, but also Heaven.

To put an edge upon the Threatning, he sheweth how terrible Christ is, in shaking of the Earth, by His Voice, at Mount Sinai; and, by the shaking of Heaven and Earth, at the Day of Judgment.

Then, 1. The terrible quaking of the Earth, and burning of the Mount *Sinai*, was pronounced by the Voice of Christ, who therefore, is declared to be the Lord God: for so, *Exod.* 19. is he called. 2. His Terrour, at the Day of Judgment, may be seen in that little resemblance of Mount *Sinai*. 3. The Terribleness of Christ, should make us stand in awe of His Word.

Vers. 27 And this Word, Yet once more, doth signifie the removing of those things which are shaken, as of things which are made; that those things which cannot be shaken, may remaine.

He commenteth upon the testimony of Haggai, Chap. 2. 6. and from this word Once, concludeth, That Heaven and earth shall passe away, and be changed at the power of Christs uttering of his voice: That these changeable Heavens and Earth being removed, he may make a new Heaven, and a new Earth; wherein His Subjects, and his Kingdome over them, may remaine for ever settled.

Then, 1. It is a good mean to get the understanding of Gods mind in the Scripture, to consider, and weigh the force of the words thereof, and what they doe import by due consequence. 2. No more change shall be of any thing after the day of Judgment; because *Once more*, and no oftner, is Christ to shake the same. 3. It is for the standing of Christs Kingdome, that the creature is moved, shaken, and changed. All things made, shall be shaken: but Christs Kingdome, and the salvation of his subjects, shall never be shaken.

Verse

Verse 18. Wherefore, we receiving a Kingdome, which cannot bee moved, let us have grace, whereby we may serve God acceptably, with reverence, and godly fears.

From the nature of this Kingdome, granted unto us in Christ, and from his terribleuesse, he exhorteth us to stedfastnesse of Faith, and humble obedience. He saith, We have received it, because we have received the Right and Title by the Gospel, and some beginning of it.

Then, As we receive Christ in the Gospel, we receive the Kingdome of Heaven with him, in Right and Title; yea, in begun possession, which groweth by degrees.

2. *He requirith of a receiver of this Kingdome, a reverent serving of God.*

Then, right is given to this Kingdome, before our service be done: Not because we have served heretofore; but to oblige us to serve God hereafter.

3. *He will have us to serve God acceptably, that is, pleasantly, and chearfully. Next, with reverence, or shamefastness, and godly fear.*

Then, 1. It is not enough, that we doe such works which belong to Gods Service: but we must take heed to the manner of doing of them, that they may be done with a ready affection, and good will. 2. Next, that they be done in the sense of our own weakness, vileness, and unworthiness. 3. And thirdly, that they be done with reverend regard to God, in such a godly fear, as may make us circumspectly handle, and meddle with his Service, as the word importeth.

4. *That this may be the better done, let us have grace, or hold fast the grip of grace, whereby we may serve God, saith he.*

Then, he that would have strength to serve God, must study by faith, to lay hold on Gods grace in the Gospel: and having laid hold thereon, to hold it fast: for otherwise we can neither have heart nor hand to serve GOD. But he that is fastened on the grace and good will of God towards him, will draw courage and strength from this believed grace, to serve God cherefully and reverently.

Vers. 29, For our God is a consuming Fire,

Because the holiest men, have need of the Spurs of GODS Terror, to stirre up their lasie flesh, he closeth with a Watch-word of Moses, Deuter. 4. 24. terrifying the people from Idolatry, or Imagery; which be applyerh for making men circumspect in their manner of worship.

Teaching us thereby, 1. That to serve Idols and follow a false Religion; and not to serve GOD, in reverence, and godly fear, in the true Religion, will be both alike plagued. 2. The words doe teach us, That GODS entering into Covenant, and laying down of the feud and enimity against us, maketh Him not to lay down His awfull Majesty over us. 3. And therefore, we must be so confident of His love towards us, as we remember in the mean time, that He is a consuming Fire, to the ungodly, and prophane Professours of His Name.

The Summe of Chap. XIII.

NOW, that you may be fruitfull in the Faith, I recommended to you in short, *Brotherly Love, Vers. 1. Hospitality, Vers. 2. Compassion, with sufferers for the Truth, Vers. 3. Chastity, Vers. 4. Contemnation, Vers. 5, 6. Steadfastnesse in the Truth, which GODS Messengers have taught you, Vers. 7. For, change who will, Christ, in Himself, and in his Doctrine, changeth not, Vers. 8. Beware of the Leven of Jewish Doctrine, such as is distinction of Meats, and others like, Vers. 9. For, they who maintain the Leviticall Service, cannot be partakers of Christ, with us, Vers. 10. This was prefigured in the Law, Vers. 11. So was Christs contemptible usage, Vers. 12. And we must follow Him, and be contented of reproach for Him, Vers. 13. For we have no place of Rest here, but look for it hereafter, Vers. 14. Therefore, let us follow the Spirituall Signification of those Ceremonies, and sacrifice unto Him our Prayers, and Praise, and good Works, Vers. 15, 16. Obey your Ecclesiasticall Governours, in their Office: for their Charge is great; and you have need not to grieve them, Vers. 17. Pray for me, for I shall be found*
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an honest Man, what ever be mens speeches of me, *Vers. 18.* But, pray you for me, for your own good, *Vers. 19.* And, I pray God, to finish His begun work in you graciously, *Vers. 20, 21.* And, because I have but touched things briefly, in this short Epistle, take Exhortation in good season, when your Teachers do press such Doctrine upon you, more at length, *Vers. 22.* It may be, that Timothy, and I, see you shortly, *Vers. 23.* Deliver our Commendations, *Vers. 24.* And, Grace be with you all: AMEN. *Vers. 25.*

The Doctrine of Chap. XIII.

Vers. 1. Let Brotherly love continue.

From this first Precept, Learn, 1. That the first Fruit of Faith which God requireth, is Love, and constant love, amongst His Children. 2. That our mutuall love, must be sincere, and kindly; as if it were grounded on Bands of Nature.

Vers. 2. Be not forgetfull to entertain Strangers: For, thereby some have entertained Angels unawares.

From this Precept, Learn, 1. That we are ready to forget Charity to Strangers, especially to be Hospitall unto them. 2. That the possibility of finding Strangers better men then we take them to be, should over-balance the suspicion of their sleightness, and should set us on to do the duty. 3. That if a man, intending to do good, do more then he intended to do, it shall be imputed unto him, no less; than if he had intended the same.

Vers. 3. Remember them that are in Bonds, as bound with them; and them which suffer adversity, as being your selves also in the body.

From this, Learn, 1. That it is no new thing for the World, to put Bonds on them, who seek to bring them out of Bondage

2. That Prisoners for Christ, are readily forgotten of such as are at freedom 3. Such Mens Bondage should be esteemed, as our own, even untill God set them free. 4. That other distressed People also shall be helped by us, if we consider what may befall our selves, before we die.

Vers. 4. Marriage is honourable in all, and the Bed undefiled: But Whoremongers, and Adulterers, God will judge.

From this we learne, 1. That Breakers of Wedlock, and unclean persons in a single life, are both reserved unto GODS Judgement, how lightly soever men let them pass. 2. That Marriage being provided of God; for a Remedy of Incontinency, maketh Uncleanness the heavier sin. 3. That seeing it is GODS Doctrine, to commend Marriage, for Honourable; and hath pronounced it, not only Lawfull, but Commendable in all persons, of whatsoever Place, or Calling, and hath justified it, for undefiled; to traduce this estate of life, as not holy, or not becoming an holy man, or an holy calling, and to forbid Marriage, to persons of any calling, must be, as it is called, 1 *Tim. Chap. 4* y. 1, 2. *The Doctrine of the Devill.*

Vers. 5. Let your conversation be without covetousnesse; and be content with such things as you have: For He hath said, I will never leave thee, nor forsake thee.

Here we are taught, 1. That the enlargement of our Desires, to have more and more worldly goods, whether we be rich, or poor, is disallowed of GOD. 2. That GOD requireth Contentation with our present estate, how mean soever it be; and counteth it Covetousness, not to be contented.

2. To make us contented, he giveth us Gods Promise made to Joshua, Chap. 1. 5. for our provision in necessities. Then,

1. The Promises made to Joshua, or any other holy Man, in Scripture, for Furniture in his Calling, may be very well applyed unto us, for Help, and Furniture, in our Calling. 2. Faith in Gods Promise, for our Maintainance, must both stay our fear of want in time to come, and give us contentment with that which we have for the present. 3. A generall Promise of Gods being

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with us, and assisting of us, is as sufficient for all particulars whereof we stand in need, as if they were expressed.

Vers. 6. So that we may boldly say, The Lord is my Helper; and, I will not fear what man shall doe unto me.

By applying of the Promise made to Ioshuah, he concludeth, Warrant to apply Davids gloriation, against all perils. Psalm 118. 6.

Then, 1. He that can apply one Promise to himself, may confidently apply another also. 2. The weakest true Believer, hath as good ground of confidence in God, for every good, needfull for Soul, or Body, as the Lords chief Prophets, and as good Warrant to apply the Scriptures, to their own use, which speak of them. 3. He who believeth in God, needeth not to fear what flesh can do unto him. 4. Faith, then, doth its part duly, when it glorieth in the Lord, against all opposition.

Vers. 7. Remember them which have the rule over you, who have spoken unto you the Word of God; whose Faith follow, considering the end of their conversation.

That they may be steadfast in the Faith, bee setteth before them the Example of Gods Messengers, who had instructed them in the Truth, and led a life conformable therewith.

Wherein he teacheth us, 1. Who is worthy to be a Guide to a People; to wit, the man who speaketh the Word of God, and not his own Dreams; believeth the Truth which he teacheth, and hath his conversation answerable. 2. The best respect that a Preacher can crave, or that a People can give to a Preacher, either in his life time, or after, is to remember the Truth of God, taught by him, and to make use thereof. 3. In as far as Preachers have spoken the Word of God, and made it the end of their conversation, People are commanded here, to remember them, and imitate their faith; but no farther.

Vers. 8. Jesus Christ, the same yesterday, and to day, and for ever.

This Sentence serveth, First, To shew the eternity, and immutability of Jesus Christ, in Himself, and all His Properties, of Truth, and Love, and Pity, &c. Again, It serveth for a Reason, of

of keeping fast the Doctrine taught from him, by our faithfull Leaders: because JESUS CHRIST will still allow and maintain that Truth once given out by himselfe, and cannot chuse to change his Truth, being *First* and *Last* like himself. *And thirdly*, It serveth to encourage us, to bee constant in the Faith, because JESUS CHRIST is unchangeably the same, in love and care towards those who believe in him, in all Ages, for their preservation and deliverance, in all cases wherein they can fall, for his Truth: as he hath given proofe in former times, towards others.

Verse 9. Be not carried about with divers and strange Doctrines: For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

That they may be stedfast in the Faith, he warneth them to beware, that they be not caried about with Divers and strange Doctrines.

Then, 1. Doctrine which agreeth not with the Word of God, uncout and strange Doctrine which the Apostles did not acknowledge and recommend unto us, must be rejected. 2. There was such uncouth Doctrine beginning to creep into the Church, even in the Apostles time. 3. Apostolick Doctrine, such as they acquainted the Church with, must be stedfastly believed, and stood unto; and not loosely laid hold upon, lest we lye open to the winde of false Doctrine.

1. He bringeth in, for example, the Doctrine of Distinction of Meats, wherein the Jewishly affected did place some holinesse, and help to salvation: and yet they who most leaned to the same, were least profited thereby.

Then, 1. To place some holinesse in Distinction of meats, and to count the observation thereof helpfull to salvation, is an old error, which even in the beginning did trouble the Church. 2. Never man got profit by leaning anything to the observation of Distinction of Meats. For, under the Law, distinction was commanded, for the leading of men to some Duties, signified thereby, but never did God give way, that men should esteeme of this obser-

vation

varion, as a thing conferring any whit to the purchase of Salvation.

3. To keep out this error of leaning to Ceremoniall observations, he opposeth the Doctrine of Grace; wherewith he will have the Heart established, and not with meats.

Then, 1. The ground of devising and urging of superstitious ceremonies, is the unquietness and unstableness of mens hearts wanting satisfaction in God and his Ordinances; and therefore seeking to support themselves by meanes of their own devising.
2. It is the Doctrine of Justification by Grace only, and nothing of our doings, which getteth true rest to our hearts, and quiet settling to the consciences.

Verse 10. We have an Altar, whereof they have no right to eat, which serve the Tabernacle.

Such as pertinaciously did plead for the standing of the Leviticall Service, and ceremonies thereof, be secludeth from the enjoying of Iesus Christ, who is our Altar.

Then, Such as maintain the Leviticall Ceremonies, and do urge them on the Christian Church, doe cut themselves from right to Christ. 1. Because they deny, in effect, that he is come, seeing they will have those *Figures* to remain, which did serve to prefigure his coming; and will have his Church still under *Ceremoniall Pedagogie*, as it was under the Law. 2. Because they joyn unto Christ, *their own devices*; as if either JESUS were not sufficient for salvation, or his Ordinances were not sufficient for means to attain therunto. 3. The observation of the *Distinction of meats*, is a point of serving the Tabernacle: For so doth the Apostle reckon. 4. Such as will eat of JESUS, and be partakers of him, must beware to serve the Jewish Tabernacle, by keeping on foot, and continuing the Ceremonies, and appurtenances annexed thereunto: such Feasts, such Iubilies, such Altars, such Sprinklings, and Holy water, such Priests and Vestments, &c. as Levi had.

2. He calleth Christ, by the name of the Altar; because he is the thing signified by the Altar, and by the Sacrifice, and by the rest of the Leviticall Ceremonies.

Then,

Then, 1. Those *Ordinances of Leviticall Service*, were *Figure* of Christ, some in one part, and some in another; and he is the accomplishment of them, even the Truth of them *All*: The true *Tabernacle*, the true *Priest*, the true *Sacrifice*, the true *Altar*, &c.

2. Christ's Self is all the *Altar* that the Christian Church hath. Our *Altar* is He onely, and nothing but He. The *Apostle* knoweth no other.

3. In that he saith, *They have no right to eat, learn*, 1. That *Jesus* is our food, who believe in him, by whom our *Soules* are kept alive, and maintained every day spiritually, as the *Priests* were maintained by the old *Altar* bodily. 2. That before a man attain to eat, or draw benefit from Christ, he must have a right unto him. There is a possession following the right, and the right tendeth to the possession. 3. He who loveth to have the right, must take the course which Christ prescribeth, without mixing any thing therewith.

Verse 11. For the bodies of those *Beasts*, whose blood is brought into the *Sanctuary*, by the *High Priest*, for sin, are burnt without the camp.

He sheweth, that this was prefigured in the Law: For *Levit. 16. 27.* The *Sin-offering* was burnt, and none of the *Priests*, the *servants* of the *Tabernacle*, did eat thereof. To shew,

1. That such as adhered to the *Tabernacle*, and *Leviticall Service*, as needfull to their salvation (specially after Christ, the *Sin-offering* that was offered) should not be partakers of him. Again, *Sin-offering* was offered without the camp; to shew, That such as would be partakers thereof, must forsake the *Jewish Synagogue*, and come out of it towards Christ, who will not have his *Church* mixed with the formes of the *Jewish Church*. Thirdly, the *Bodies* of the *Sacrifices* of *Sin*, were then taken from the use of the *Priests* of the *Tabernacle*, when the blood was now brought into the *Sanctuary*: To shew, that Christ should be taken from them, who after his blood was shed, and had made *Attonement* within the *Sanctuary* of *Heaven*, should not relinquish the *Jewish Tabernacle*, and the shadowing *Figures* thereof,

Verse

Vers. 12. Wherefore, Jesus also, that He might sanctifie the People, with His own Blood; suffered Without the Gate.

Another end of the burning of the Sin-Offering, without the Campe, he sheweth, first, To be, The prefiguration of the ignominious usage of Christs Body, cast out of the City of Jerusalem. 2. Again: Like as the Sin-Offering, howbeit the body thereof was burnt without the Camp, yet the blood of it was brought within the Sanctuary, to make a Figurative Attonement: Even so, how basely soever men did use Christs Body, in casting of it without the City, yet was his Blood in high estimation with God; made Attonement for the People, and sanctified them.

Vers. 13. Let us goe forth, therefore, unto him, without the Campe, bearing his reproach.

Hence he draweth an Exhortation, To be ready to renounce the world, and to take up our crosse and follow Christ.

Wherein he teacheth us, 1. That Christs sufferings without the City, represented the state of His Mystickall Body, and Kingdome, thrust forth, and contemptibly rejected of the World. 2. That such as will be partakers of Christ, must resolve to be so handled also, and must sequestrate their affections from the World, and must be contented to be crucified unto the World, with our Lord and Master, Christ Jesus. 3. That what reproach is suffered for Christs sake, is not the mans, but Christs reproach, for whom it is suffered: And, so, the Reproach is as honourable before God, as it is ignominious before the World.

Vers. 14. For, here we have no continuing City; but we seek one to come.

He giveth a Reason of this Exhortation. Teaching,

1. That the instability of this present World, and our short and uncertain time of pilgrimage therein, should be a motive to make

us loose our affections off it in time. 2. That the hope of a quiet, and sure, and blessed place of rest hereafter, should be another motive to make us renounce this world with the better will, 3. That the true Pilgrims imployment in this world, is, to be seeking how to come home to his own Countrey, and Citie, prepared for him.

Verse 15. By Him therefore, let us offer the Sacrifice of Praise to GOD continually: that is, The Fruit of our Lips, giving Thanks to his Name.

Another Exhortation to offer Spirituall Sacrifices. Wherein we learn,

1. That as Christ hath abolished all properly called *Priests* by Office; So hath he made all Christians spirituall Priests, by common duty. 2. As Christ hath offered the propitiatory Sacrifice of his own Body, once for all that are to be saved, and hath left no properly called Sacrifice, no Offering for Sin, no Propitiatory Offering, now to offer; So hath he appointed the spirituall Sacrifice of Thanks, to be offered by every faithfull man and woman, such as is Prayer, Praises, and Thanks-giving to God. 3. That these our Sacrifices of Prayer, and Praise, is the spirituall service of Saints, answerable to the Thank-Offering of the first fruits, and Calves, and Bullocks; which was the externall Sacrifice of the Old Church. 4. That the Offering of these spirituall Sacrifices, is not tied unto set hours, as the Legall; but, to be done continually. 5. That these our Sacrifices of Prayer, and Praises, are not to be offered by the mediation of Saint, or Angell, but by Jesus Christ only. 6. That albeit they be unworthy, as from us, yet being offered by Christs Mediation, they shall be accepted for service, at our hands.

Verse 16 But, to doe good, and to communicate, forget not: for, with such Sacrifice, God is well pleased.

Another Exhortation, to good Workes, and Almes deeds: Teaching us,

1. That

1. That good works, and Alms deeds, are appointed to be of the number of spirituall Sacrifices, and a part of the Thank-Offerings of the Saints.

2. That because they are Sacrifices, they must not be offered to the Idoll of our own credit, and estimation, or our own private ends; but unto God, even in obedience unto him, and for the Glory of him. And, because they are a part of the Thank-Offerings of the Saints, they must not inroach upon the Sinne-Offering of the Saviour, the only Expiatory, the only Propitiatory, and the only Meritorious Sacrifice.

3. That being so offered, they are well pleasing unto God: The smell of Christs Sin-Offering, once offered, making our Thank-Offering to be sweet smelling unto God.

Vers. 17. Obey them that have the Rule over you, and submit your selves: for they watch for your soules, as they that must give account: that they may doe it with joy, and not with griefe; for, that is unprofitable for you.

Another Exhortation, to obey such as had the Rule over them; their Guides, and Leaders, as the word importeth: That is, publique Office-bearers in the Church, appointed of God, to teach, and govern them, by the Word, and Ecclesiasticall Censures.

Then, 1. The Churches of Christ are not dens of confusion, but Houses of Order; having some to be Guides and Rulers, and some to be instructed and guided, by the direction of Gods Word, and Ordinances.

2. Even the meanest and poorest Churches, albeit no more powerfull than were the Churches of these scattered Hebrews, must be so provided.

3. The right duty of the Office-bearers in the Church, is, first, to be Guids, pointing out the way in Gods Word, which the people should keep, towards Heaven. Next, to be Leaders, going before them in the example of Faith, and the fruits thereof in their conversation. And thirdly, Rulers by the Rod of Discipline, to take order with the scandalous, and to recall Wanderers, to encourage the obedient; for, thus much doth the word import.

4. The

4. The duty of the people, is, to obey the direction of such Guides, and Rulers, and to submit themselves unto their censures, and to maintain them in their Office, every way; that this order may be continued, and not fall by any want, which the people may supply.

2. *The Reason which he useth to induce them, is,* They watch for your souls, as they who must give account.

Then, 1. The charge of Church Rulers, is the heaviest of all charges, because of souls.

2. The most assiduous, and painfull, setting, not of the body only, but the spirit on work; because it is a Charge, of *Watching*.

3. The most dangerous of all Charges, because the account of lost souls within the Church, shall be craved at their hands, whether they have done all that which became them to do, to save them, or not.

4. The weightiness of their Charge, should affect their people, and move them, to concur, for their parts; as they are able, for their encouragement.

[3. *Another Motive is,* That they may do their work with joy, and not with grief: for that is unprofitable unto you, *said he*.

Then, 1. Church-mens chief joy, should be their peoples obedience unto Gods directions in their mouth: and their chief grief, if it be otherwise.

2. Whether they will get joy or grief from their people, they must do their work, and follow their Charge.

3. The lesse comfortable people be unto their Leaders, their Teachers, and Rulers, the les profit shall they have by their Ministry.

Verse 18. Pray for us: For we trust wee have a good conscience, in all things, willing to live honestly.

His craving the benefit of their Prayers for him, Teacherth

us,

1. That albeit the Scripture giveth no warrant, to seek the benefit

nesite of the Prayer of Saints departed, or of Angels: yet it giveth warrant, for seeking of the mutuall concurrence in prayer, of these that are living together, and militant heere on Earth together. 2. That the greatest Apostle hath need of the prayers of the meanest Christian; and may be helped thereby.

2. He giveth a Reason, answering all the Calumnies which were spread of him by his Adversaries; that they might, with greater freedom, pray for him, as for an honest Man.

Then, 1. They who are unjustly reported of, must comfort themselves in the Testimony of a good Conscience. 2. An honest heart may expect the better fruit of their own prayers, and others. 3. And such as we know are sincerely set to serve God, we may, with the better courage, pray for them.

3. He expoundeth what he calleth a good Conscience; by saying, that he was willing to live honestly.

Then, The purpose, desire, and indeavour to live honestly, is the Evidence of a good Conscience, and the ground also of the good Testimony; because such a disposition escheweth to do evill, and is carefull to do good.

Vers. 19. But I beseech you the rather to doe this, that I may be restored to you the sooner.

He joyneth a Reason, for their owne good, to pray for him; that the impediments of his coming unto them, being removed by their prayers, he might come the sooner.

Then, 1. When our owne good is joyned with the good of such as call for our prayers, we have the more inducements, to set us on work. 2. Many hinderances of our good and comfort, do stand in the way, which by Prayer might be removed.

Vers. 20. Now, the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant,

Now

Now, he prayeth for them, whom he bath in the former words requested to pray for him.

Then, 1. Prayer is a mutuall duty, and ought to be made by us, for such as we desire to pray for us.

2. He stileth God, to whom he prayeth, first, the God of Peace; To teach us,

That Peace proceeded from God, and is preserved by him, in his Church; and that it doth please him wel, that his children should be in peace, and should study thereunto.

3. Again, he describeth God, by the great work of Christs Resurrection wrought by him.

Then, 1. As Christs Resurrection is the work of his own power, *John* 10. 18. So also is it the work of God the Father, in this place: For, *John* 10. 30. the Father and Christ, in power are one.

4. The Props of his faith in prayer, are, first, the office of Jesus, who is the Great Shepherd of the Sheep.

Then, 1. Those who come under the reckoning of Christs sheep, are the only people, of whom he, by speciall Office, professeth to take charge. 2. Howsoever he imploy the Ministry of men, to feed his Flock under him; yet doth he keep the place and stile of Arch-pastor, or Great Shepherd, to Himself. 3. People, howsoever they be furnished by Ministers, yet they have the Great Shepherd to acknowledge, and rely upon: of whose care and fidelitie, for their feeding, and preservation, they may be confident.

5. The next Prop of this Prayer, is, The power of God, who brought again from the dead the Great Shepherd.

Then, 1. The sheep must not think to be above the Shepherd: but must resolve, for bearing witness to the truth, and to be put to death, as he was, if God please. 2. Nor need they fear to be used so seeing he is risen again: because, he that raised the Shepherd, for the sheeps cause, can raise the sheep from death also, for the Shepherds cause.

6. The third Prop of Confidence, for obtaining this Prayer, is, The Bloud of the Everlasting Covenant, through which he seeketh his petition to be granted.

Then, 1. It is Christs Bloud which hath ratified the Covenant, and established our Reconciliation, to endure for ever, because the vertue of that Bloud is perpetuall. 2. It is through that Bloud,

Bloud; that every thing is purchased, for which we can pray. It is the Price of the purchase of Sanctification unto us, as well as Salvation.

Vers. 21. Make you perfect, in every good work, to doe His Will; working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be Glory for ever and ever. Amen.

That which he prayeth for here, is, That they may be made perfect, in every good work, to do the will of God.

Then, 1. Only the doing of Gods Will, and what He hath commanded, is to be reckoned for a good work. 2. It is not enough to be given to some sort of good work, but we must endeavour our selves, to work every sort of good work; having a due respect unto all Gods Commandments. 3. Whatsoever measure we have attained unto, we must not stand there; but perfection must be aimed at; which is still before us, untill we come to Heaven.

2. *The way how this may be done, he sheweth to be, By Gods working in us, that which is well-pleasing in His sight, even through Jesus Christ.*

Then, 1. It is not by any strength of our own, whereby good works are wrought, but even by the power of God, working in us graciously. 2. It is through Jesus Christ, that this working is procured, conveyed unto us, and made acceptable unto God.

3. *He closeth his Prayer, with ascribing of Glory unto Jesus, for ever. Amen.*

Then, 1. Christ Jesus is true God, worthy of Divine Glory, for Ever. 2. The Prayer and Praises which we offer unto God, must come from so advised a mind, as we may seal the same with Faith, and hearty Affection, imported in AMEN.

Vers. 22. And, I beseech you, Brethren, suffer the word of Exhortation: for, I have written a Letter unto you in few words.

Last of all, he exhorteth them, to take in good part, the Word of Exhortation, from their ordinary Teachers; who behooved to dilate, and urge, and inculcate these things, even at length unto them. The reason whereof, he giveth; Because he had written this Letter but in few words unto them; and might not insist in those points as large, as they had need of; but behooved to leave this unto their Teachers.

Then, 1. There is need of Preachers, by the Word of Exhortation, to dilate, and inculcate, that which the Scripture hath in short. 2. It is very irksome for men, to have their sluggishness stirred up by Exhortation, and the same things inculcate again and again: But their own profit should make them to suffer patiently. 3. The writing of Scripture, prejudgeth not the use of Preaching, but both keep their own Room; the Scripture serving for a short laying down of the Grounds to be taught, and Exhortation serving to dilate and urge the truth delivered in Scripture, as their case requireth.

Verf. 23. Know ye, that our Brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

From this learne, first, That the delivery of one Timothy, out of the hands of his persecutors, should be a matter of Comfort, and Joy, unto as many Churches as do hear of it, Secondly; Good newes should be spread abroad; and are a fit matter for Christian Epistles.

Verf. 24. Salute all them that have the Rule over you; and all the Saints. They of Italy salute you.

From this learne, First, That as it is the mutuall duty of Christians, to send forth commendations one to another: So is it a Christian duty, to carry them, not unbecoming, even an Apostle.
2. His directing of the people, for to carry his commendations to their Rulers, maketh it evident, that the Apostle ordained this Epistle, to be first read unto the People. And, so, was far from

from their minds, who will not suffer the Scripture to come in the peoples hands.

Vers. 25. Grace be with you all. Amen.

This closing of the Epistle, usual to the Apostle, Teachers, &c. That Grace, is the common good of the Church, whereunto every Saint hath interest.

2. That Grace is all that can be desired : For, if the Fountain of Gods grace, or favour, run towards a man, what can the man stand in need of, which the over-running stream of Gods good will shall not carry unto him ?

The Postscript.

Written to the Hebrewes, from Italy, by Timothy.

Some inconsiderate hand hath put to this Postscript, appearingly: For, this Epistle was ordained by the Apostle, to carry the Newes of Timothies Liberation, and a promise of his coming unto them, afterwards, possibly, as the 23 vers. of this Chap. sheweth; and not to be carried by Timothy.

And again, The Apostle was bound by this Lett. v. to come with Timothy, if he had been so come shortly after the writing of this Epistle.

And thirdly, Timothy was not yet come to that place where the Apostle Paul was, when this Epistle was directed : for, then, had he been certain of Timothies purpose; and behooved, if not to goe with Timothy, yet to have written the reason of so sudden a change of his purpose, and written promise: Or, else, to have deleted the promise of his coming, out of the Epistle, by writing it over again, or some way else.

Whence we call: &c. That Post-scripts are not a part of the Text, nor of the Apostles own writing; neither ought they to have such Authority, or Credit, as the Text hath, which always agreeth with it self, as proceeding from the inspiration of the Holy Spirit : To whom with the Father, and his Son, Jesus Christ, our Lord, be Glory, for ever : Amen.

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